

THE SPIRIT OF MISSIONS

LIBERIA NUMBER



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The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion. That was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

The result was Dr. Bell's attempt to translate Christianity into terms that would be intelligible to these men; and this book is the result.

CONTENTS:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus.

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of Chicago University

*Description, History, Problems,
Constitution, Map*

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The Spirit of Missions

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Assistant Editor

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Liberia: Our Sector of the African Firing Line

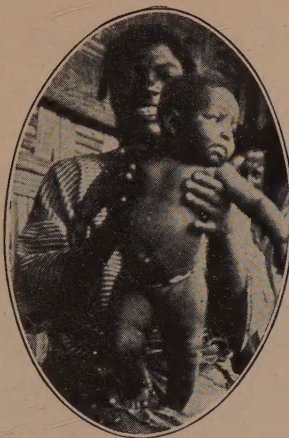
Showing also the relative sizes of Liberia and the continent of Africa

OUR work in Liberia falls naturally into two divisions; the coastland, where 10,000 civilized Negroes, whose ancestors came from this country, call to us for a helping hand, and the hinterland, just back from the coast, with two millions of almost entirely unreached pagans and Mohammedans.

Most of our work at present is along the coast, where we have over twenty boarding schools and forty day schools, with more than a hundred salaried native teachers and nearly three thousand pupils. There are thirty-three native clergymen and a native bishop-suffragan. Bishop Overs and the Rev. E. L. Haines are the only white clergy on the field. There are six white teachers and nurses.

The Vey country, in the hinterland back of Cape Mount, is the stronghold of Mohammedanism. The agricultural school at Kobolia and the station at Pendaimi, a memorial to the late William Hoke Ramsaur, are in this section.

LIBERIA
Our Only
Foothold
in Africa



LIBERIA
Our First
Foreign
Field

Did You Know That—

ABYSSINIA in the North and Liberia on the West Coast of Africa are all that now remains to Africans of this second greatest continent on the globe. All the rest of the continent is either owned outright or parcelled out into "spheres of influence" by European nations. Liberia alone is in the hands of the Negro.

The area of the country is some 43,000 square miles, or about the size of Ohio. The soil is extremely fertile, a large proportion being covered with dense forests, a good deal of it mahogany and other hard woods.

The climate of Liberia is rather unusual, January and February being the hottest and driest months and August the coolest month. From November to May is the dry season.

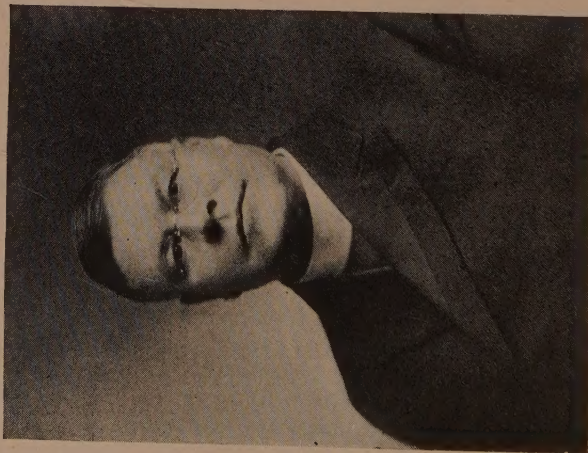
The population of Liberia consists of Americo-Liberians, who live in a number of small settlements along the coast and on important rivers, and the native population, aborigines, composed of many tribes and peoples, each speaking its own dialect, with its own territory, laws and customs. Though independent most of these tribes recognize the sovereignty of the Republic.

Population figures for Americo-Liberians are variously estimated from 10 to 15 thousand, with 35,000 natives, semi-civilized, and 2,000,000 untouched natives, who live in the bush. Monrovia, the capital, is the principal city with a population of 12,000.

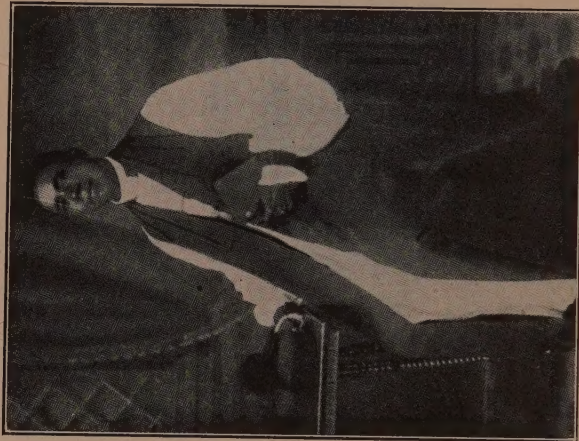
Liberia was settled a little over one hundred years ago as a home for American free Negroes, under the auspices of the American Colonization Society. After about twenty-six years of colonial government the country was made a republic in 1847 and Joseph Roberts, Monrovia, a native of Norfolk, Virginia, elected its first president. The present executive, the Hon. C. D. B. King, is a staunch Churchman and a vestryman of Trinity Memorial Church.

The government of Liberia is modeled after that of the United States with executive, judicial and legislative branches. The country is divided into four counties, Montserrado, Grand Bassa, Sinoe and Maryland. Over each county is an official corresponding to a governor in this country.

There is no system of public schools as yet. Most of the work of elementary education is done by the various Churches, our own Church easily taking the lead.



WALTER HENRY OVERS, Ph.D.
Fifth Bishop of Liberia
Consecrated December 18, 1919



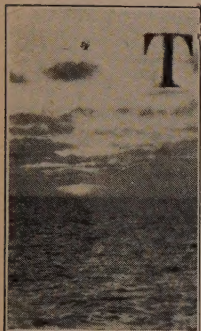
THEOPHILUS MOMOLU GARDINER
First Bishop Suffragan of Liberia
Consecrated June 23, 1921

LEADERS OF OUR SECTOR OF THE AFRICAN FIRING LINE

What Is Behind the Mountains?

By the Right Rev. W. H. Overs, Ph.D.

Fifth Bishop of Liberia



THIRTY years ago, upon my first journey down the West Coast of Africa, I stood upon the deck of the steamer and looked out to the distant mountains. Turning to an old African traveler I asked the question, "What is behind the mountains?" "Millions of people," he replied. At that time tribal doors were closed in many places, and it was difficult to get to the people. There was little welcome when one did reach them. The Church was praying for the "open door" in order that the blessings of the Christian religion might be taken to the heathen behind the mountains. At last, as if in answer to the prayers of His people, God opened the doors and with it came the mightiest opportunity Africa ever presented to the Church. Missionaries began the march to the hinterland. The people behind the mountains were reached. Today, pioneers for the Church are near the center of the continent and are working among tribes fifteen hundred miles from the sea.

It is a wonderful story of missionary propaganda.

But alas! that part of Africa known as Liberia has not been a part of the grand march. When, as bishop, I first went to that district, I was so overwhelmed with the thought of the Church's failure to reach the interior tribes that it seemed to me, if we were to be in any sense worthy successors to the missionary Apostles, an organized advance from the seacoast to the people behind the mountains was the one important thing to be accomplished. We began at once to open new stations,

always in tribal territory. Every time we made an advance of this kind, a red cross was placed upon the map to mark the position of the advance. To-day we have fourteen crosses representing new stations.

Of course, the work has necessarily been done in a small way because of very meager funds at our disposal. The great thing, however, is that the Church is there. Our representatives are the pioneer missionaries. We readily realize that this is only a beginning. Six hundred towns in which no missionary has ever been are calling to us. Three hundred and fifty thousand children who have never seen a school appeal to us. The pathetic picture of a people firmly bound by heathen custom urges us to hasten to their help.

The tribal people are not to blame for these conditions, they have inherited them. They do not know any better. One cannot go into a heathen town without hearing the begging of its chief for a Christian teacher to live among them. I have in this morning's mail a most pathetic appeal in a letter upon which six tribal chiefs put their marks, not being able to write their names.

Then the Mohammedan menace in many parts of the country is another reason why we should not be slack in our efforts to evangelize Liberia before it is too late. Liberia is nominally a Christian government. The Republic was founded in the name of God and the Christian religion. Its constitution is full of Christian ideals and the expression of Christian truths. Yet there is a danger that it may become a Mohammedan state. May the Church listen to the call of a great opportunity and respond to the appeal of the people behind the mountains!



THE SHOEMAKERS. THE PROCEEDS OF THE WORK DONE IN THIS DEPARTMENT, AS WELL AS IN THE DEPARTMENTS OF TAILORING AND PRINTING, HELP MATERIALLY TO MEET THE RUNNING EXPENSES OF THE SCHOOL



THE MASONRY DEPARTMENT IS ENGAGED IN THE CONSTRUCTION OF THE WILLIAM HOKE RAMSAUR MEMORIAL COTTAGE FOR TEACHERS

CLASSES AT ST. JOHN'S INDUSTRIAL SCHOOL, CAPE MOUNT

A Croesus Nibbling at Crusts

The First Year of St. John's Industrial School

By the Rev. Elwood L. Haines



THERE is not space in a magazine article to discuss the full possibilities that open out before the imagination as the result of such an institution as St. John's Industrial

School at Cape Mount, Liberia. Liberia with her wealth of undeveloped resources is in the position of a rich woman who has mislaid her purse or is ignorant of the combination of the safe where her treasures are stored; or—a better simile—she is like an infant surrounded with food and unable to feed himself. The object of our industrial training is to open the safe, to bring the infant up to the full stature of a self-reliant man. The measure of success already achieved may be judged from the following pages.

What might be called the "industrial vision" came early to the Liberian leaders. Shortly after his consecration in 1873 Bishop Auer arrived on the field with a cabinet maker and a soap manufacturer, and the first trades were taught in December of that year. Unfortunately, death cut short the plans the bishop had in mind. Simultaneously with the founding of St. John's, Bishop Penick directed that a coffee farm be planted at every school. By this means he proposed to bring about full self-support throughout the district within four years. In 1850 a thousand coffee trees were planted at Mount Vaughn in connection with the school

there. By 1885 the industrial vision had become widespread, and 1887 saw the founding of a manual farm school at Cape Palmas which today is known as the Cuttington Collegiate and Divinity School.

Bishop Ferguson was the first to see the great advantages of the Cape Mount School as an industrial center. Before his death he had succeeded in arousing great interest and had raised



a large sum with which the work was begun by the Rev. W. H. Ramsauer in 1921, when the name was changed from St. John's School to St. John's Academic and Industrial School. Bishop Overs inherited the vision of his predecessors and enlarged upon it,

until today his plan is to make the influence of St. John's felt throughout the Republic in the assurance that it will lead the way towards developing individual enterprise and self-dependence—qualities that are sorely needed in Liberia today.

The industrial program was begun in February, 1922. In addition to the two well-established lines of work, fundamental education and religious training, there was added a department of normal instruction and a school of trades. Training in carpentry, shoemaking, tailoring and printing was immediately begun by Mr. Ramsaur. His tragic death in May of the same year, at the outset of a career of such high promise, was a severe blow to the Industrial School and to the Church at large. Operations were continued, however,



THE CLASS IN TAILORING MAKES ALL THE CLOTHING WORN IN THE SCHOOL BESIDES EARNING MONEY BY OUTSIDE WORK. THEY HAVE NOT JOINED THE GARMENT MAKERS' UNION AS YET



THE PRINTERS. THE DEPARTMENT WHICH TEACHES "THE ART PRESERVATIVE OF ALL ARTS," BESIDES DOING A QUANTITY OF JOB PRINTING, GETS OUT THE LIBERIAN CHURCHMAN AND THE CONVOCATION JOURNAL

CLASSES AT ST. JOHN'S INDUSTRIAL SCHOOL, CAPE MOUNT



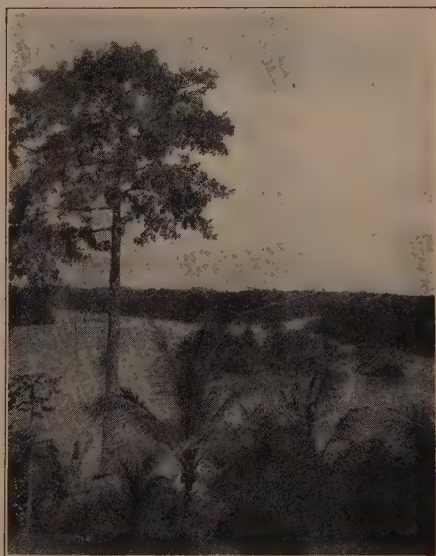
CARPENTRY IS THE MOST POPULAR OF ALL THE TRADES

by the writer, who had been previously stationed at Bendu, and by Mr. E. H. Robison, a graduate of the School of Agriculture at Cornell.

It will be of interest to the Church to know the results of the first year of the Industrial School. In the first place, the academic department has been entirely reorganized and graded, with primary, intermediate and grammar departments covering a course of nine years, and a staff of nine academic school teachers employed. Of an enrollment of sixty-five boarding and sixty day pupils, approximately two-thirds are boys from the native tribes of the interior where there are no educational advantages. The number is necessarily limited. If it were possible to throw open the doors to all comers, undoubtedly the five hundred mark would soon be reached.

After a boy has entered the first year of the intermediate department he is assigned to a trade, where he receives two and one-half hours of practical training each day for the remaining six years of his course. At the present time, there are seven trades in operation, viz.: shoemaking, tailoring, printing, carpentry, masonry, agriculture and mechanics, with an equal number

of instructors; forty-five boys are taking these courses. The work is systematized and daily records are kept and reports made for each student. In the departments of shoemaking, tailoring and printing, the proceeds from work done outside help materially in the purchase of equipment and in pro-



You Cannot See the Monkeys in the Tree, but They Are Watching the Logs Floating Down to the Sawmill—So Mr. Haines Says

A Croesus Nibbling at Crusts



MR. ELLIS H. ROBISON
*Superintendent of the Kobia Agricultural School.
Note the Height of the Corn and Eddoes*

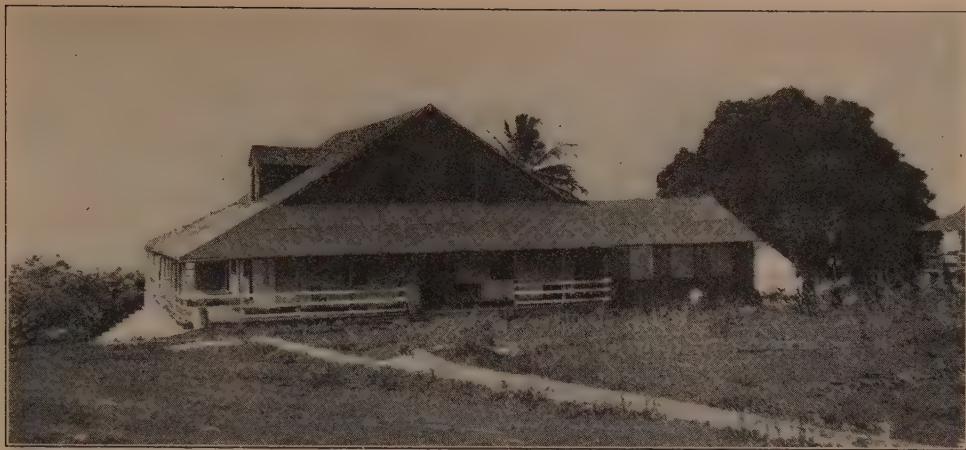
viding general running expenses. The printing department, with the aid of the boys under instruction and one instructor, has issued the *Liberian Churchman* and the convocation journal and done all of the school printing in addition to outside jobs; the tailoring department makes all of the school clothing; the carpentry department produces all necessary furniture, such as chairs, tables, cupboards, etc., and has carried out the extensive repair program; the masonry department is engaged in the erection of the Hoke memorial cottage for teachers, and has likewise assisted in the work of repairs.

In the agricultural department the boys have been employed in the planting of a farm and a mission garden, in addition to receiving daily theoretical training in the basic principles of agriculture. The mechanical department has been chiefly engaged in the erection of a sawmill, first in Cape Mount for trial, and later on the Morphee River in the Vai country, about twenty miles from Cape Mount.

It is evident that the boys are keenly interested. The rapid progress they have made in the industries within a single year is very encouraging for the years to come. Probably the most popular trade is carpentry. The aim of the natives who have been touched by civilization is the improvement of their towns, and this chiefly shows itself in the erection of a finer type of native building. Most boys, no doubt with the bettering of home conditions in mind, are eager to fit themselves as good builders.

These departments will be improved and enlarged upon year by year. The development is necessarily slower than our swiftly-moving desire. Beginning in a simple way, it is planned to better the instruction and equipment step by step. So far we have had to be content, in most of the departments, with a minimum equipment and such instructors as could be found on the field. None of the industrial teachers are complete masters of their respective trades. But the situation is governed by its limitations, and one by one these limitations will be overcome, and it will be possible to employ a class of instructors unequaled anywhere in Liberia. We are not content to turn out fair tailors, passable printers, mediocre mechanics, or "so-so" shoemakers. St. John's must in time produce the highest type of workman—well-educated and intelligently masterful in his particular trade.

The greatest need in Liberia is scientific agriculture. Every year the native cuts and burns a farm, and is content with its haphazard fruits. The



THE MISSION HOUSE AT CAPE MOUNT

annual abandonment of one site for another, leaving behind a wholesale devastation and waste, as evidenced by the ghostly skeletons of ruined palm trees, will little by little destroy Liberia's natural fertility and resourcefulness. The native has no conception whatsoever of such vital factors as fertilizing, irrigation during the long dry season, or crop rotation. Rice and cassava, the staple crops, are sufficient for his living, and he has neither the ability nor the wish to introduce anything new. Everybody knows that Liberian coffee, famous once for its peculiar flavor and transplanted with profit to other lands, is unpopular in any market because it is so poorly prepared for export. The native has no proper process of cleaning, drying and curing, nor does he understand how the pruning and care of the trees will increase the output. What could not be done if the right methods and machinery were employed in Liberia, not only with coffee, but with practically all of the indigenous crops? It is along such lines as these that the agricultural program of St. John's, coupled with the practical demonstrations that are being made in a small way on the Kobolia experiment farm, will revolutionize the life of the Liberian native.

Let a word be said here about the sawmill, which is now being set up in a well-timbered spot in the interior.

The natives are tremendously interested. During the trials in Cape Mount, several hundred people were always on hand to witness the operations with rapt attention. Considering the fact that the native has had to "get out" all his planks laboriously with a cross-cut saw, it *does* seem miraculous that by the power produced from the boiling of water a mill can turn out a maximum of 10,000 feet of lumber per day. The native chiefs have heartily endorsed our plans, and in a short time the logs will be coming down the Morphee River, to the discomfiture of the basking crocodile and the bewilderment of the monkey as he sees his favorite trees sailing by, in true lumberjack fashion. Not only will the sawmill department saw the native's logs at the lowest possible cost, as he brings them to the mill, but it will produce a better type of plank and timber than the country has heretofore seen. There will be also, if the plans work out, an educational feature of great value to the native, who has been accustomed to cut his logs with no regard for the preservation of his forests. A section will be allotted by the chiefs from which the mission will do its own lumbering, and here the principles of forest conservation will be demonstrated. Liberia's richest treasures are her trees, and the people must be taught the danger of destroying them wantonly.



A BEGINNING IN SUPPLYING ONE OF LIBERIA'S GREATEST NEEDS

Perhaps the greatest material need in Liberia today is a system of good roads. There are absolutely no roads worthy of the name in the territory. At our Agricultural School near Cape Mount the boys have made this fine piece of road as an object lesson

As we began by saying, it is not possible to estimate the benefit that will accrue to this country when she has learned to conserve and develop her resources. In her present condition she is a Croesus nibbling at crusts. We hope that St. John's may raise up an industrial Moses to lead Liberia out of the Egypt of her self-oppression, a Joshua to guide her to the fulfillment of her unique promise.

But the vision must not fail. In the Church at home there must be prayer unceasing and a faith unailing to en-

able her envoys to carry out each year's onward-pushing, upward-moving program. And Liberia has her part to play, too. She is giving us her sons—but let not the vision fail in her own heart. Inward from the coast are her numberless, unfreed children, clamoring for what we have come to give. By sharing her part of the burden, and lending her national spirit to the enterprise, prejudice, self-aggrandizement, indifference and veiled hostility, the opposites of progress, shall be done away and a new Liberia will arise.

Prayer for Liberia

(Compiled by the Rev. W. H. Ramsaur)

ALMIGHTY GOD, Father of all mankind, we thank Thee for the gift of Thy dear Son, and for the blessings that are ours through Him.

Forgive us that we have done so little to share this inestimable gift, and as Thou dost forgive, gird us for larger tasks. Bowed in Thy presence, we pray for the field of Liberia.

Convict of sin, move to repentance, and establish in righteousness the people of this land. Teach them the dignity of labor, and make them efficient in their several callings.

Care for the converts. Give them a firm grasp upon the truth, a hunger for righteousness, and support in the hour of trial.

Bless all who labor in this field. Grant unto them health and wisdom, vision and hope, and a humble walk with Thee.

Hear this prayer, O Father, for the sake of Him Who died that all might live, Thy Son, our Saviour, Jesus Christ.

Amen.

Adventures in the Hinterland

By Mary Wood MacKenzie



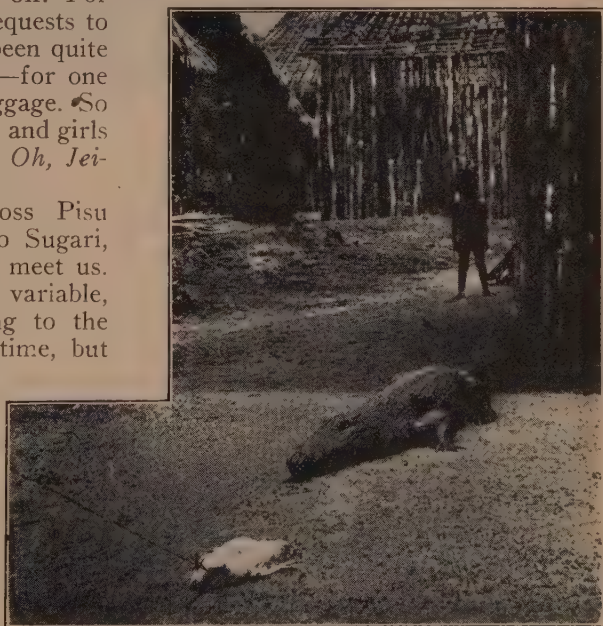
WE two white workers at Cape Mount had long wanted to take a trip into the interior of the Vey country, and so when our holiday time came we took advantage of it to make our wish come true. I should explain that "we" means Miss Lois M. Ford, a nurse in St. Timothy's Hospital, and the writer, a teacher in the House of Bethany. Our experiences were so interesting to ourselves that we want to share them with others.

We left the waterside at Cape Mount about five o'clock in the morning, in the *Bendoo*, the mission boat. As we pulled out from the shore we were envied by quite a group of mission boys and girls who had come down to see us off. For days we had been receiving requests to be allowed to go, and it had been quite hard to decide which to take—for one must have boys to carry the luggage. So long as we could hear, the boys and girls were calling back and forth: *Oh, Jai-ma-whe*, the Vey "good-bye".

The boat carried us across Pisu Lake—a three hours' trip—to Sugari, where the hammocks were to meet us. But Africa's schedules are variable, nor does time mean anything to the African. So we arrived on time, but found no hammocks to meet us. Making the best of it we spent an hour trying to cajole the sacred alligator which lives at Sugari to come out. Although we tempted him with a choice young chicken, he would not come all the way out of the water. However, we did

see his head and were told he is of the family of sacred alligators, but not the most revered one, for that one died some time back, had a big funeral and was buried in the midst of the town as a great man is buried.

Besides the mission boys who went along as luggage carriers we took with us two of the mission girls and a guide. The latter was a young native teacher from St. John's School, Jayah Massaquoi. We were fortunate indeed in asking him to conduct our party, for he took us right into the heart of the Vey country, part of which lies in Liberia and part in Sierra Leone. Furthermore, he is quite a big man in his own country and is everywhere regarded as a chief, having uncles on both sides of the house who are Paramount Chiefs. That may not mean anything to the reader, but let me say that one of them has one hundred and forty towns un-



FEEDING THE SACRED ALLIGATOR

Adventures in the Hinterland

der his rule and that the house tax alone in that chiefdom, at five shillings to a house, amounts to \$2,600 yearly. Massaquoi is considered above the average of his tribe because of his education, and his people are anxious to have him come back as chief, with the promise that when either of these Paramount Chiefs dies he shall succeed him. You will see by this what an advantage he was to us, for we saw and learned much of the customs that we would not otherwise have done.

When we finally met our carriers, provided and sent for us by the chief, we numbered thirty-six. How would the average householder in America like to have that number of people arrive at five or six o'clock to spend the night? What did the chief of the town do when we arrived? He gave us a house for us and our two girls, another for our guide and the mission boys and a third for the carriers and hammock men. Yes, a mud house, but in most cases a very comfortable one. He always has some extra ones, and it is an unwritten law of the country that all strangers must be entertained, so there are usually some for guests.

Of course, we were tired enough after walking or being jogged up and down in a hammock to enjoy anything. Soon a bucket of hot water was brought us for a bath and, following that, "chop". We carried our own provisions for breakfast, but ate the native food for the noonday and evening meals. The principal dish is rice, with some sort of soup to go over it; we white workers are usually given chicken cooked native style, with quan-

ties of pod pepper and palm oil. It is good and seems quite healthful. Of course, there is always fruit aplenty, besides yams, cassava, and so forth. One of our boys, who is not fond of working, remarked, "I should like to stay here, for as soon as I get up I meet a nice hot bath, and just after that I meet plenty of chop. I don't have to work at all."

We experienced every kind of travel. We did quite a bit of walking, for we preferred it to the hammocks. I don't suppose many of my readers have ever traveled in that way. The hammock is swung under a frame which is both a

protection from the sun and a means for carrying. Four boys place the respective corners on their heads and away you go—walking, trotting, running, but never falling. They are as sure-footed as any thoroughbred horse and go over the roughest ground, through



WHERE WE WERE HOSPITABLY ENTERTAINED

water above their waists, with the hammock lifted on their extended arms, and over Africa's bridges! If we were walking one of the boys picked us up and carried us over the shallower streams. We crossed rivers in the shakiest canoes, and the men thought it a great joke that we insisted on one or two going with us who we knew were good swimmers. In one place we crossed on a raft. Truly, Robinson Crusoe had nothing on us!

I hardly know where to begin to tell about the customs of the country. There were two outstanding ones that we met wherever we went. If we stopped in a town for only a few minutes we were given some sort of gift, rice, always, and perhaps a chicken. If

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we waited long enough it was cooked for us; if not, we took it on. In the two towns where we spent several days we had numerous gifts. The chief of one gave us about forty quarts of rice and a live sheep! In the other town they heard of the sheep and they presented rice and a bullock to outdo the former. We could not bring it home with us, as we did the sheep, and so had it killed, which is another great ceremony, as certain parts of every bullock killed in the town must go to the chief and other prominent people.

The second outstanding custom is that of receiving "prominent visitors" at court. The chief calls all his sub-chiefs and men (women not regarded!) to the courthouse and presents the visitors, asks them what brought them, the news from outside; and then tells them of the condition of the country, welcomes them to the town and so forth. All this is done through an interpreter, the chief having a speaker who talks for him and through whom he is addressed. The bigger the man the less talking he does. On one of these occasions we were given a native name, as they said they could not remember ours and wanted some way of speaking to us.

We observed another queer custom. In one town a chief had recently died. His oldest son—or, if he has none, his eldest brother—inherits his wives along with his other property. There were thirteen of these, and they were doing their month of mourning. All must stay in one house. They were all dressed in white clothes and carried baskets on their arms, typifying the carrying of their own burdens. They also carried sticks in their hands to drive away the spirit of the dead husband. On Friday, the Mohammedan Sunday, they must all go together to the waterside and take a ceremonial bath, after which they must mourn all day—and such mourning! The fourth Monday they are released, and then begins the bargaining for them as wives, if the relative desires to sell instead of



THE TERRIFYING "DEVIL"

keeping them. The night before that they must not sleep, and all the women of the town gather around the house with native drums, pans, etc., and keep up a noise to prevent them from hearing the voice of the dead husband, for he is sure to come to visit that night and if any one hears his voice she will surely die. Of course, one never sees many single women in this country and no "old maids" and but few widows. One chief who entertained us is said to have between thirty and forty wives—he doesn't know exactly!

We saw many of the "devils". (A "devil" is a man dressed in a grotesque costume who presides over the secret society into which all heathen natives must be initiated.—Ed.) It cost us a nice little "dash," but we were glad to see them. They were horrible looking things, and I do not wonder that the people are afraid of them. One that had not visited the town in ten years was brought out for our benefit. He is the chief one of the men's society, or, rather, the chief one that may be seen by the public.

The men's "Bush", their secret society,



ONE OF LIBERIA'S BEAUTIFUL RIVERS

This is the river up which the late Mrs. Ramsaur, when she was Miss Conway, used to make frequent trips from Cape Mount into the interior on her errands of mercy. The new mission saw mill is on this river and Mr. Haines says that the logs will soon be coming down to the astonishment of the basking crocodiles.

to which all natives belong, was in session in one town. At this time certain signs are put along the path and no one must go that way. It is certain death to a woman if she sees the "devil". The man who does so unwittingly is taken and kept until the close of the session and thus forced to become a member. They were very anxious to keep our guide and we feared he would be missing some morning. But the chief told us that as long as he had our party in charge he would not allow him to be taken.

We passed through some towns where many people had never seen a white person. In most of them they had never seen white women, and asked if we were women or men. The children were afraid of us and oftentimes the women. Nor could they believe our hair was real and wanted to touch it.

I must say a word about their religion. The women, or most of them, haven't any; the men are practically

all Mohammedans. Everywhere the mosque is in evidence and is gaining ground. I saw only one little church building in all that section—a little chapel under the English Church, which has an occasional service by a nearby preacher. Everywhere they want education. We could have had almost any number of children given us if we only had the means to care for them. The need of workers is appalling and now is the time, or Islam will be so strong that the task will be doubly difficult.

AS an inducement to visit Liberia one of our missionaries wrote, "We will try to keep the driver ants away. I was run out of bed early one morning by hundreds of them. Don't let this worry you. It doesn't happen very often and one doesn't realize how many dance steps can be invented until one has had a visit from the driver ant!"



MONROVIA FROM THE KROOTOWN BEACH

Impressions of a First Visit to Liberia

By Archdeacon Russell

*Principal of St. Paul's Normal and Industrial School for Negro Youth,
Lawrenceville, Virginia*

I HAD long pondered over the condition of our brethren in Liberia and the success or failure of the experiment of Negro self-government being worked out there. Shortly after Bishop Lloyd returned from Africa I heard his impassioned appeal for Liberia as a nation that had never defaulted in its obligations, that was honest and that presented the spectacle of being the only place on earth where the Negro was working out his own salvation under his own government and upon his own initiative, and a great longing came into my bosom to go and see for myself the place where this miracle was being performed. I therefore embraced eagerly the opportunity that came to me early in 1922 to visit Africa in a quasi-official capacity, to view the land and to make report to the Church of my impressions.

Sailing from New York on February

25, we arrived at Freetown, Sierra Leone, a month later. The venerable Archdeacon Wilson of the Anglican Church came out to the steamer in a launch and took me ashore, where I was the recipient of many courtesies. In company with the late Bishop Walmsley, I visited and addressed several congregations. I also visited Fourah Bay College for young men at Freetown. On Sunday afternoon I officiated at the cathedral.

Perhaps the visit that gave me the most genuine pleasure at Freetown was one I made to Francis Barkie Johnson, one of the African boys educated at St. Paul's, Lawrenceville, and now teaching among his own people. I found that Barkie had introduced methods of modern farming learned at St. Paul's. We left Sierra Leone with the most pleasant memories of hospitalities and courtesies and re-embarked on

Impressions of a First Visit to Liberia

the last lap of our journey, arriving at Monrovia, the objective of our trip, on March 30.

My first impression of the Liberians was that they know how to treat the "stranger that is within their gates". From the reception party, consisting of the president of Liberia College, the rector and vestrymen of Trinity Memorial Church, with representatives of the bar, prominent business men and leaders in the social world of the republic, we received a most hearty welcome. On Wednesday, April 5, I was given a reception by Trinity Memorial Church at the home of the ex-Mayor of Monrovia, the Hon. Gabriel M. Johnson. Among those present were the rector, Dr. and Mrs. G. W. Gibson, ex-President Arthur Barclay, American Minister and Consul General Dr. Solomon Hood, Bishop and Mrs. Brooks of the A. M. E. Church, Bishop and Mrs. St. Clair of the M. E. Church, Hon. Momolu Massaquoi, Liberian Consul General to Germany; Dixon Brown, Collector of Internal Revenue; Gabriel Dennis, ex-secretary to the Liberian Commission to the United States, and a host of others.

As I wanted to see the country and observe for myself its social, religious, educational and economic conditions, I was glad to find that an extensive itinerary had been mapped out for me. The *John Payne* had been placed by Bishop Overs at the disposal of our party. Our first visit was to the biennial meeting of the Lott Carey Missionary Society of the Baptist Church in Liberia, at Brewerville: I was glad to avail myself of this opportunity to see the work of the Liberian Baptists, because the Baptist Church in Liberia was founded by the Rev. Lott Carey, a Baptist minister from Richmond, Virginia, who headed one of the first companies of colonists from this country. The trip down the St. Paul River was a very beautiful one. We were met at the entrance to the campus by the Rev. Dr. C. C. Boone, of Virginia, physician to the Lott Carey School. After hearty

greetings we were taken into the convention and formally introduced by Dr. Boone. I was very much impressed with the spirit of Christian fellowship shown and the orderly, dignified manner in which the proceedings were conducted. The reports as to spiritual conditions and general progress were very encouraging. We returned to Monrovia in the evening.

Our next trip on the *John Payne* was to Crozierville and Careysburg. Our first stop was Bromley, where is the school for girls, established largely through the efforts of Miss Julia C. Emery, of sainted memory, and the late Bishop Ferguson. It is really a monument to his far-seeing spirit and splendid devotion. The main building is named after Miss Emery. Accommodations are provided for about 100 girls. The school is presided over by Mrs. Elizabeth M. Moort, widow of the late Dr. Paulus M. Moort, and a Churchwoman of rare devotion and consecration.

Mrs. Moort took us over the school and explained its workings. I was very much interested in the training given the girls. Aside from books, they are taught home arts, housekeeping, etc. I visited the dormitory; everything was spotlessly clean. The beds stood in rows with mathematical exactness. The girls do the work of the school, learn to sew, cook, etc. I saw both the rough and the finished product, the "just from the bush" girl and the girl after being at Bromley some time. The transformation was most wonderful. I wish our Church people could realize what such schools as Bromley mean in the changing of the native from the African savagery to Christian civilization. I was told of some remarkable examples of how girls trained and enlightened at Bromley have been enabled to help their fellow natives. The good the school at Bromley can do is only limited by its support. In administration, curricula, teaching spirit and efficiency it stands very high. I might add that Mrs.



OUR MISSIONARY AT ROYESVILLE AND HIS FAMILY

Moort has not taken a real vacation for many years.

We had been so favorably impressed with the girls' school that we were anxious to see the one maintained for boys at Clay Ashland. We found this to be an excellent institution also, though not so large as Bromley, and wisely administered by Mr. Montgomery. The Virginia Settlement along the St. Paul River, near Clay Ashland, was particularly interesting to me, because many Virginia families had settled there.

We left Clay Ashland and were soon at White Plains. From White Plains we "motored" out to the home of the Rev. C. C. Porte, at Crozierville. On Monday we were taken to Careysburg, which is in the Louisiana Settlement. Here we met ex-President Howard of the Republic, and through him learned many interesting facts concerning the early settlers, some of whom were from Norfolk, Virginia. As a memento of the visit, Mr. Porte presented me with a small hand-made sword of beautiful workmanship which was made by a native. The work was excellent. I could scarcely believe it was done with the crude tool the native had to work with. I was also presented with a bag

of coffee grown on Mr. Porte's farm.

We spent Palm Sunday at Crozierville. It was a typical African day. The sun shone brightly and warm, but a light shower during the night had somewhat cooled the atmosphere. The service at Christ Church, at which I preached, was correct in every detail, the worshippers orderly and reverent. It was hard to imagine that one was in Africa. In the afternoon a reception was given "in honor of Archdeacon Russell," in which the National Band took part and the Liberian National Anthem was sung. Evening prayer and sermon by the Rev. Dr. Cassell closed Palm Sunday.

I should not leave Crozierville without first making some mention of the Rev. Mr. Porte and his people for the splendid service they are rendering the Church in their efforts to erect a first-class school building on his farm. The foundation had been laid and most of the lumber was piled on the lot for a most creditable school building. Some of this lumber was to be mahogany. Mr. Porte has a coffee farm and thus by his own labors helps himself and his family to live comfortably. He and his people deserve great credit for what they are doing for the Church.

Impressions of a First Visit to Liberia



THE REV. G. W. GIBSON, D.D., AND THE
REV. N. H. B. CASSELL, D.D.

Perhaps the best idea one can get of the Churchmanship of the Liberians is the way they kept Holy Week. Few communities in this country are as scrupulous. Much of this spirit of reverence is due to the late Bishop Ferguson, who was a devoted Churchman, and paid particular attention to training his people in the proper observance of the various orders of service. This was a point he always insisted upon. How well he did his work and how his spirit and influence still live among the people was shown by the observance of Holy Week. I was much impressed.

Easter Day dawned bright and beautiful. There were two celebrations of the Holy Communion. The Easter offering was \$400; the Sunday School Easter offering amounted to \$118.

I visited in all fifteen missions and gave addresses at fifteen points in Liberia and three in Sierra Leone. I have nothing but words of praise for the reception given me by all.

My visit to Liberia more than ever

has convinced me of the great opportunity for effective Church work. Like Macedonia, Liberia is crying to the Church in America, "Come over and help us." Everywhere I went I heard this insistent appeal. As Bishop Lloyd well said, "The Church in Liberia cannot go forward without the help of the white man." The people there are willing to do what they can. They certainly contribute more in proportion to their means and substance than the average American Churchman. The following incident related to me by Bishop Overs shows their spirit:

The Rev. William A. Greenfield, a Liberian priest, born, reared and trained in Liberia, in charge of Fortsville on the St. John's River, at the foot of the Bassa Mountains, had just two weeks before my arrival gone to Bishop Overs with a proposition to turn over his thirty-five-acre block of land, with 10,000 coffee plants and a newly built eight-room house on it, to the bishop for the benefit and use of the mission. The only reservation he made was that he be allowed to remain on the place until he could build himself another house, and he requested \$300 from the Church to assist him in getting another house, but he did not make the \$300 a condition precedent. The gift was absolute. The bishop in commenting upon this said the property was easily worth \$2,000 and that it was the most magnanimous act he had seen anywhere.

"Ethiopia shall again stretch forth her hands unto God." Ethiopia, in the person of Liberia, is stretching forth her hands unto both God and the world for help. I believe in the ultimate destiny of Liberia. It is demonstrating to the world the capacity of the Negro for self-government. In morality, patriotism and inherent ability, the Liberian does not suffer by comparison.

These are the Liberian people to whom we are asking the Church to extend a helping hand. Shall we help them? Let the response come thundering, "Yes!"

Da-Da Pe

Bendu's Hundred-year-old Convert

By the Rev. Elwood L. Haines

HE was a boy when King Peter reigned in 1825. He can tell you all about the slave raids and the treaties of those early days. He loves to sit and talk about times that are strange to all of us, and to anyone who can understand his language it is like hearing a fascinating chapter from a book to listen to him. Although he is the oldest man in the Vey country and her leading historian, he carries his distinction lightly. He says that even now, if he could but see, he would be able to walk from Bendu to Monrovia, over fifty miles, quite easily. And the town people who know him well agree that this is no exaggeration.

But Da-da Pe is blind and has been these many years. Time was when he and his people, most of whom are now dead, owned great lands and exercised a wide influence. But it seems that his enemies, envious of his power, "made medicine" that caused him to become blind, and all his possessions were taken from him; so that now he is poor and dependent upon his tribe for support.

How did Da-da Pe come to believe?

He was born in the faith of Islam, and so had been a Mohammedan for over a century. Last Christmas Day he pre-

sented himself for baptism in the little mud chapel in Bendu, which was christened the "Church of Our Saviour" by Bishop Overs over two years ago. The church was "dressed up" with palm arches in the aisle, and a great mass of white flowers filled the space behind the altar cross. And to the improvised font, which consisted of a simple enamel basin, came Da-da Pe, led with a cane by a little native boy. No one knew that he would come. No one was sure that he fully understood the step he was about to take. But when he was questioned he stated

without hesitation, in a voice that all could hear, that he came of his own will because he believed in Jesus and intended to lead a new life. The missionaries, who had made no effort to convert him from his former faith, were at a loss to know how it had come about.

This was his story: He had come to Bendu a few months before to spend his last days; when he was hungry,



the missionaries gave him food. They gave him clothes, too. Although he was a Mohammedan, the Mohammedans gave him nothing and forgot his need. He had watched and wondered, and at last he came to see that *Jesus* told the Christians to do these things. The climax came a few days before Christmas, when a Mohammedan, who was in disfavor in the town, died. Instead of being given the elaborate Mohammedan burial his body was hastily thrown into the ground without even the decency of a coffin. That incident led Da-da Pe to his final decision. A religion whose followers practised kindness and mercy, to the unpopular as well as the favored, with a Saviour who had died for *him*, was what he wanted and what he meant to have.

These were the things he told at his baptism. No one had any further doubts of the sincerity of his conviction. It was a joy to hear his voice ring out steadily in the baptismal vows: *In Sa La* (I believe); *In Woloa* (that is my desire); *Mbe a suma Kamba sa lo* (I will, by God's help), and to see him, in his age, marked with the sign of the Cross as a child of God.

A short time ago the missionaries talked with him about confirmation. Scarcely a service has he missed since his baptism, and, apart from the schoolboys, he is the most regular attendant. He answered quite simply that he wanted to give himself entirely to Jesus. "When you jump into the water," he said, "do you not dive?"

You may see him every morning and evening, when the prayer bell rings, in his loose-hanging gown and faded turban, and a black cross of ivory hung from his neck, shuffling into the little church to take his part in the devotions. Though he is blind, the eyes of his heart have been opened by a miraculous touch. His daughter, herself a grandmother, has decided to be baptized too. Her reason is a quaint one: "I have noticed that boys who are trained to become Christians are kinder to their parents when they are old." Mohammedans, moved by the example of a man who for so long was one of their own number, are coming to the Christian services, against the orders of the priest. So, little by little, the influence of Da-da Pe, Bendu's first convert from the Mohammedan ranks, is being felt in the Vey country.

Then and Now at Cape Mount

By Margaretta S. Ridgely

I HOPE that the readers of THE SPIRIT OF MISSIONS will rejoice with me in the progress that I have seen in the work in this part of Liberia since I arrived here, November 22, 1904. The Rev. Nathan Matthews was then in charge of St. John's station, including the Irving Memorial Church. But, although he had a large number of boys in his school, he had only two natives of Sierra Leone to help in the teaching of them. The great problem with Mr. Matthews was what to do with the boys when they became old enough to leave the school. He used

often to wish that there was an industrial school in which they might learn a trade and thereby support themselves, thus preventing them from returning to their native way of living. Now the Industrial School, which Mr. Haines describes in another article, has been in operation more than a year.

In 1904 Miss Agnes Mahoney, who had been conducting dispensary work for some years, had a portable house put up for that purpose. There three times a week a number of people would come from Robertsport and neighboring native towns to be treated.

Then and Now at Cape Mount

Owing to illness, however, Miss Mahoney was obliged to return to the United States the following May, so I took over her dispensary work until our next helpers, Miss Seaman and Miss Protheroe, came out, in 1908. The latter was called away by the Master the following August.

Miss Sarah E. Conway—the late Mrs. Ramsaur—who came to Liberia in 1912, relieved Miss Seaman of the dispensary work, and upon her return to the States on furlough obtained the money to build a small hospital. This was much needed, as often patients were brought down from the interior and we had difficulty in finding a place for them to stay. Once when I had charge of the dispensary work a woman with many leg ulcers came in, and I had to have a hammock swung under the house for her to sleep in. Fortunately, it was during the dry season, for it would have been impossible during the rains. As the building has now become inadequate for the work, under the care of our two trained nurses, the Misses Lois Ford and Martina Gordon, an addition has been started in memory of Mrs. Ramsaur, which, when complete, will be larger than the original hospital.

It seemed as if a school for girls was the greatest need in Cape Mount when I came. There was a government school in town where boys and girls went, but the teacher had taught himself to read and had very little discipline. I therefore started a day school for girls under one of the plum trees in February, 1905, and as I found the natives would not send their children regularly to day school I took a few of them into the house.

We have now thirty-eight native girls living here, besides a large day school. As we have only been taking girls between the ages of two and eleven, we have had to refuse several, and others have applied for admission. As the thirty-eight sleep in one big room over our heads we fear that our number will soon be obliged to be limited again, for

the available space upstairs is almost taken up. We hope very much that some fine day not far distant our building may be enlarged and more of these native girls trained to raise the standard of womanhood in Liberia.

In 1904 there was no interior work here, but a few years after Mr. Matthews started a church at Bendoo, a town up the lake. Now there are a church and a boys' school there; a girls' school, The Fannie Schuyler Memorial, at Bahlomah, in the Golah section under the care of Miss Seaman; a chapel at Bahlomah and a chapel and boys' school at Macca, both under the Rev. M. W. G. Muehleberg, a Grebo man. There are also a boys' school at Gbangor, and a large farm at Kobolia, planned by our agriculturist. We have also two far interior stations.

On Sunday afternoons at five, native town services are held. These are conducted by some of the missionaries and members of Irving Memorial Church, assisted by the boys and girls of St. John's School and the House of Bethany. The latter interpret for us and help with the singing of the hymns in Vai. In 1905 there were two Sunday Schools, one here and one at St. John's. These have been amalgamated and have grown into a large school of about one hundred and fifty members, under the care of the Rev. E. L. Haines, our rector. After Mr. and Mrs. Matthews left, there were for some time only three white women missionaries in the field; but now we have two men and four women on the field, and two women and our agriculturist on furlough. Another clergyman is expected in a few months. In 1917 Mrs. Ramsaur started a branch of the Woman's Auxiliary. In the past year a Young People's Service League has been organized.

May the interest and prayers of those at home continue and increase to nerve us to greater and more consecrated work in the future; and may many more be called to help in this part of the Lord's vineyard!



CONVOCAION OF THE MISSIONARY DISTRICT OF LIBERIA, 1907

This was the first convocation of the district, which was then known as Cape Palmas and Parts Adjacent, held after Bishop Gardiner was advanced to the priesthood. Bishop Ferguson, of beloved memory, sits in the center



BISHOP GARDINER CAME OUT OF THIS TRIBAL LIFE IN THE HINTERLAND

Taken Out of Heathenism

By the Right Rev. Theophilus Momolu Gardiner, D. D.

Bishop-Suffragan of Liberia

I BELIEVE it was in the year 1882 that I was taken out of heathenism. My father, who was a member of the Vey tribe, died when I was about six years of age. About six years later I was put in the mission school at Cape Mount, under the first white missionaries at that station, the Right Rev. C. C. Penick, the Rev. John McNabb, the Rev. Curtis Gruff and Messrs. Christian, Schmidt and Parker.

On my way to Cape Mount I was in danger of being taken prisoner by a powerful tribe who had made war on the towns near Cape Mount, but by God's favor these enemies were driven back with heavy loss by our civilized Congoes.

The object of my people in sending me to the mission school was simply to give me a short English education to enable me to carry on a large business among them. Nearly all of the Veys

take much delight in mercantile pursuits and they thought that in this way I would be of great use to them. Not knowing the true God they had no higher aim for me than this. In the latter part of 1883 I was baptized by the Rev. Henry W. Meek, a zealous and truly consecrated servant of God, whose body lies in the mission graveyard. At this time I had well advanced in my studies and had begun to appreciate my Christian training. Mrs. Brierly was my godmother. She took no little pains in training me in the way I should go. She was filled with the spirit of God, and indeed lived a life of self-sacrifice, counting not her life dear unto herself. Her body also rests in the mission graveyard near the church at Cape Mount.

In the year 1885 I was confirmed by Bishop Ferguson. About this time pledges were made by a number of

mission boys in the presence of Bishop Ferguson and Dr. Gibson, who was then superintendent of the mission, to do certain work for the good of the mission, some to be ministers, catechists and teachers, others to be carpenters, shoemakers, etc. I was one of those who pledged to try to be a minister. It was then, after being made a full member of the Church, that my people, not knowing the vows and promises made in baptism and confirmation, began to torment me to leave school, as they thought I had learned sufficient to go out into the world and make money for them. My mother and an aunt whose husband was dead were both in possession of a good number of slaves. As my aunt had no children, according to the custom of the country, I was to have all that belonged to her after her death and even while she was living I was to have some right over her things. She, far above all, tried to prevail upon me to leave school and come home to take charge of things for her and my mother, as I was the only boy child in the family, but all these things I counted but loss that I might win Christ.

In the year 1890 the late Rev. O. E. H. Shannon, then superintendent of the mission, having noticed that something seemed to be troubling me, questioned me. I then told him everything—how my mother and aunt were desirous of taking me out of school for worldly gain. The Rev. Mr. Shannon told me that there was a good school at Cape Palmas and advised me to write to the bishop at once for a transfer in order to get rid of my people, who were constantly worrying me. I took Mr. Shannon's advice and learned from the bishop that the building now known as Epiphany Hall, Cuttington, was not yet completed. He advised me to wait a little longer, but things were getting worse with me and I wrote again to the bishop, telling him that I was willing to make any necessary sacrifice and to put up with the hardships of school life at Cape Palmas. Finally the bish-

op gave his consent and I gladly packed everything to leave. When Mrs. Brierly learned from me of my intention to leave Cape Mount she thought at first of sending me to America, but afterwards advised me to go to Cape Palmas. On the 15th of September, 1890, I left Cape Mount and arrived at Cape Palmas on the 18th a perfect stranger and finding things in a very unfinished condition, which made it somewhat hard for one who had always had things made easy for him. Still I made up my mind to stay, as here I could continue my education.

In 1892 I was made a candidate for Holy Orders. In 1896 I was ordained to the diaconate and in 1906 was advanced to the priesthood. On the 24th of April, 1906, by a special request of the members of Mt. Vaughan Chapel in St. Mark's parish, the bishop appointed me as pastor of Mt. Vaughan Chapel under the rector, the Rev. G. W. Gibson, Jr., of St. Mark's parish. Nothing could please me more than to be an associate pastor on the historical spot of our mission, at the same time continuing my work as a teacher in the school at Cuttington.

In the little graveyard near the chapel at Mt. Vaughan lie the ashes of many pioneer white missionaries who left kindred and comfortable homes in order to help in redeeming Africa. Though they are dead and buried yet they speak. I was the first amongst my people—the Veys—to enter the ministry, and I ask your earnest prayers that God may fit and prepare me more and more for this great work.

(The above article was written long before Dr. Gardiner had any thought of becoming Bishop Suffragan of Liberia. After he left Cuttington, Dr. Gardiner was made superintendent of two sub-districts. After the death of Bishop Ferguson, Liberia was without a resident episcopal head, and Dr. Gardiner, as president of the Council of Advice of the district, supplied as far as possible the necessary leadership. —ED.)

A Golah Folk Tale

By Emily DeW. Seaman

SOON after my settling in the Golah country, back of Cape Mount in Liberia, I was awakened one night by a sound like the crying of a child far off in the forest. On going out on the porch to listen I was soon convinced that it was not a child, so I went back to bed to await an explanation in the morning. This is what I was told:

"Long time ago a certain large lizard and a dog lived together in the bush. One day it was raining and was very cold. The dog had plenty of hair to keep him warm, but the poor lizard had no hair and he shivered with the cold. They had heard about fire to keep people warm, so the dog told the lizard to lie down and cover himself with leaves and he would go away and try to find some fire. He went away and traveled a long time until he came to a town where man lived and there he found the fire. But he found it so comfortable there and loved man so much that he never went back. And the poor little lizard is still crying in the wood for him whenever the nights are cold."

This is one of the tales as told in the Vey and Golah country and I value it

because it was told to me direct. One does not always get these tales from the country people unless their confidence has been won and they feel that you are really their friend.

After more than thirteen years in this mission field I feel that a new era is opening for Liberia. Less than three years ago our new station of the Fanny Schuyler Memorial at Barlomah was the only one really away on the march to the Hinterland, with the mission at Bendoo a well-ordered receiving station on the border. And now what do we see? A number of semi-native schools, marking the way in, three larger missions begun and promising great things in the near future, and two chapels in the Golah Country, with a clergyman in charge.

These are some of the steps in advance in the section in which I have been at work. No doubt, under the leadership of Bishop Overs and Bishop-Suffragan Gardiner there will be the same progress all along the line.

God's blessing and our greeting to all who are praying, giving, striving for Liberia and may we never fail to make good as the days and years go on!

NEXT MONTH

THE October number of THE SPIRIT OF MISSIONS will contain among other good things—

A story of the Niobrara Convocation by an eye-witness, Mr. Roger Daniels, who has brought back with him a number of fine photographs of this picturesque gathering of the South Dakota Indians.

An account of a trip Bishop Huntington, of Anking, China, had long wanted to make through a great neglected part of his field.

"Passing on the torch", telling of the sixth triennial meeting of the Woman's Auxiliaries of Japan, By C. Gertrude Heywood.

There will also be an eight-page illustrated section covering different parts of the Church's Mission—a new way to tell an old story.

Extra copies should be ordered in advance

Address THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York



NATIVE TRAVEL IN LIBERIA

It is some adventure to travel in Liberia. This party of natives has just landed from the canoes to begin the overland trip from Cape Mount to Monrovia, that is, about fifty miles as the crow flies. It must be a job to carry your trunk on your head all that way. Note that the head of the family is resting up for the trip on the only chair

The William Hoke Ramsaur Memorial School at Pendaيمي, Liberia

THE women of the Province of Sewanee have pledged the sum of \$10,000 to the Bishop of Liberia, during the current triennium, for the erection of a school in Pendaيمي, in memory of William Hoke Ramsaur, of North Carolina, who went to Cape Mount in 1919, made a trip through the unexplored hinterland in the fall of that year and then issued an impelling call to the Church, entitled, *The Call of a Great Opportunity*, giving an account of the people among whom he had traveled and urging the Church to embrace immediately the opportunity of entering this great interior country and winning the people

for the Christ before it is too late.

A committee was appointed at Portland to take charge of this "Special," and while it is a responsibility of the Province of Sewanee, the committee has placed this opportunity for extension work before the women of the whole Church. Already many diocesan branches of the Auxiliary, as well as individuals outside of the Fourth Province, have responded with enthusiasm.

The following list of the diocesan chairmen within the Fourth Province, with the reasonable expectations of offerings from the several dioceses, will, no doubt, be of interest:

Alabama	Mrs. Battle Searcy, Tuscaloosa.....	\$ 500.00
Atlanta	Mrs. Frank Noble, Columbus, Ga.....	500.00
East Carolina	Miss Mayo Lamb, Williamston, N. C.....	500.00
Florida	No Chairman as yet.	
Georgia	Miss Eliza Phinzy, Augusta.....	500.00
Kentucky	Mrs. Harry Musson, Louisville.....	500.00
Lexington	Mrs. William H. Johnstone, Nicholasville, Ky.....	300.00
Louisiana	No Chairman as yet.	
Mississippi	No Chairman as yet.....	500.00
North Carolina	Miss Emma J. Hall, Charlotte	1,000.00
N. C. (Colored).....	Mrs. M. M. Weston, Tarboro.....	500.00
South Carolina	Miss H. P. Jervey, Charleston.....	1,300.00
S. C. (Colored)	Mrs. Julia Y. Ruddock, Summerville.....	150.00
Southern Florida	No Chairman as yet.	
Tennessee	Mrs. Otey Walker, Franklin.....	500.00
Upper So. Carolina	Mrs. T. H. Fisher, Columbia.....	700.00
U. S. C. (Colored).....	Mrs. H. H. Mobley, Columbia.....	100.00
Western No. Carolina.....	Mrs. Sanders Guignard, Lincolnton.....	300.00
		<hr/>
		\$7,850.00

The Dioceses of Florida, So. Florida and Louisiana have not yet expressed themselves as to their goals.

Pledges from outside the Province are as follows:

Diocese of New York.....	\$1,000.00
Diocese of Pittsburgh.....	(paid) 100.00
Epiphany Aux. Danville, Virginia.....	25.00

Making a total in pledges of..... \$8,975.00

The Treasurer reports having in bank to date \$1,544.97. Something over \$100 in addition is known to have been sent to the National Church Treasurer.

The contributing dioceses to date are: With the Fourth Province—Atlanta, East Carolina, Kentucky, North Caro-

lina, South Carolina, Tennessee and Upper South Carolina. Without the Fourth Province—Arizona, Massachusetts, Virginia, Southern Virginia, Maryland, New York, Newark, Western New York, North Dakota, Pittsburgh and Pennsylvania.

The William Hoke Ramsaur Memorial School

The response to this call has been slow, but in 1922 a commission of five clergymen traveled in practically the same territory and investigated proper places which could be opened for missionary work. One of the most important places suggested was the town of Pendaïmi, situated west of the Loffa river among the Buzzi people, a good center from which to reach other tribes. The Bishop has already opened up a missionary station at Pendaïmi and has established, on a small scale, evangelistic, educational and medical work.

It is at this point that the women of the Fourth Province plan to do honor to the Rev. William Hoke Ramsaur and to perpetuate the work in which he was engaged when his Master called him to a higher field of service.

Miss Grace Lindley says:

"To those who knew Mr. Ramsaur it will seem almost a consecration to be allowed to help establish this memorial school. There was an intensity and burning zeal in him which made us realize how truly consecrated he was. There was inspiration in standing behind him in his efforts for those he was serving in Liberia. In having our share in this memorial we dare to hope that we, too, may feel some of that zeal and burning love for the people in Liberia, which was his."

Dr. John Wood says:

"Once again the Woman's Auxiliary

has earned the gratitude of all forward-looking friends of Africa by the decision of the branches in the Province of Sewanee to equip a new station at Pendaïmi, Liberia, in memory of the Rev. W. H. Ramsaur. As one who knew Mr. Ramsaur and greatly admired his ardent spirit, I can think of no way in which his devoted life could be more worthily commemorated. In the words of David Livingstone, 'May Heaven's rich blessing come down on every member of the Woman's Auxiliary who will help to send the story of the Christ life into Liberia's hinterland.'"

Just before leaving this country on his last voyage to Africa, Mr. Ramsaur wrote to a friend:

"The handful of missionaries in Liberia have before their eyes the vision of a great undertaking. There is the coastland where we began work and where today the civilized Negroes whose ancestors came from our country call to us for a helping hand, and there is the hinterland just back of the coast with a million and a half of entirely unreached pagans and Mohammedans. There are difficulties to overcome: a hard climate, miasmatic swamps, a burning sun, opposition, fanatical and persistent, but missionary effort in Africa has been rewarded with success beyond the measure of most fields and there is ample reason for hope that our Church will do her part in her sector of the line."

* The Provincial Committee consists of the following women: Mrs. William P. Cornell, 1019 Sumter Street, Columbia, South Carolina, chairman; Miss Emma J. Hall, 809 North Tryon Street, Charlotte, North Carolina, treasurer; Mrs. William E. Haskell, Columbus, Georgia; Miss Claudia Hunter, Henderson, North Carolina, and Miss Margaret Weed, Jacksonville, Florida. This committee has issued mimeographed programs for Ramsaur memorial meetings in the various branches, and a biographical sketch of Mr. Ramsaur's life

and work. These may be secured from the chairman of the committee. The Book Store at the Church Missions House will furnish copies of W. A. Leaflet No. 132, *The William Hoke Ramsaur Memorial School* and the September, 1920, issue of THE SPIRIT OF MISSIONS contains the article *The Call of a Great Opportunity* referred to above. It is hoped that many branches throughout the Church will secure copies of the informational material offered and will hold Ramsaur memorial meetings in the fall and winter.



THE JULIA C. EMERY HALL, BROMLEY
Our Largest School for Girls in Liberia

Toning Up Bromley

By Bishop Overs

ON the banks of the St. Paul's River, about two hours in a launch from Monrovia, is Bromley, the largest of our schools for girls in Liberia. The principal building of this school is a large stone structure, "The Julia C. Emery Hall." This is quite a substantial and roomy building with a chapel in one wing on the lower floor. The second and third stories are devoted to schoolrooms, dormitories, dining-room for the girls and living-rooms for the lady principal and teachers. Facing the river, surrounded by tropical foliage and a well-kept farm, this school is indeed picturesque.

For years it has been a school of six grades, caring for sixty and seventy girls who come from all parts of Liberia. Many of them are girls of civilized families of American descent who live in Monrovia. Others, particularly the younger ones, come from the various tribes of the country and remain until grown.

Sitting on the verandah of the Julia C. Emery Hall and looking out over

the banks of the river one evening, I began to dream of what this school might mean to Liberia's girls. Provision has been made for the boys in the new Industrial School at St. John's, Cape Mount, which has had such a good beginning this first year. Why not make Bromley a Normal and Industrial School for Girls? Perhaps the greatest educational need of Liberia is well-trained teachers. Such a situation could be cared for by establishing a normal department at Bromley. The location is good, accessible, and at the same time remote enough for such an institution. The building is there, and with adequate appropriation and teachers, more girls could be cared for than are now taken. There are the younger girls for the school of practice for the pupil teachers—always more than can be supported; there are our other schools from which to draw the pupil teachers. And how much less it would cost to train these girls in our own schools than to send them out of Liberia!

Toning Up Bromley

Another problem in training these girls is what to do with them when trained. The Industrial School, with its departments of cooking, dress-making, designing, and so forth, should help to solve this problem for girls as St. John's has for boys.

Needless to say such a proposition would take years to bring to fulfillment

—but is that any reason why the work should not be begun now? Every undertaking has its small beginnings. The toning up should be started now, new grades added and a small normal department established. Surely such a dream is worthy of fulfillment! Surely the girls of Liberia ought to be given an equal chance with the boys!

Some Statistics of the Liberia Mission

THE Missionary District of Liberia includes that part of Western Africa known as the Republic of Liberia, having an area of 44,000 square miles and a population of approximately 2,000,000 people.

This population is divided as follows: Americo-Liberians, about 10,000, native Liberians (consisting of forty tribes), over 2,000,000.

The district, within its present bounds, was established by the General Convention in 1850.

The Bishop is the Right Reverend Walter Henry Overs, Ph.D., F. R. G. S., consecrated December 18, 1919.

The Suffragan Bishop is the Right Reverend Theophilus Momolu Gardiner, D.D., consecrated June 23, 1921.

The amount of appropriation for 1923 is \$88,155. This appropriation aids in maintaining work in ninety-five stations and missions.

Missionary Staff: Bishops (White 1, Native 1), 2; Presbyters (White 1, Liberian 18, Native 14), 33; Deacons (Liberian) 1; Candidates for Holy Orders, 8; Postulants, 5; Lay-Readers, 53; Teachers, Female (White 3, Liberian 14, Native 17), 34; Teachers, Male (White 1, Liberian 25, Native 37), 63; Nurses (White 2, Native 4), 6; Business Agents, 2.

Some Facts Worth Remembering

WE have about sixty-eight schools, but there are six hundred towns in the Republic of Liberia without a single school.

We have a small hospital at Cape Mount, and we are hoping to establish another at Cape Palmas, the two extremities of the Liberian coast line, but between these two points is a long stretch of thickly populated country without trained medical aid.

We have thirty-three native clergymen and many chapels and missions along the coast, but we have barely as yet touched the vast hinterland which reaches back some two hundred miles from the sea.

We have a small band of devoted men and women who are making valiant efforts to carry the Cross of Christ into the interior, but the forces of Islam are steadily advancing. There are forty Mohammedan priests within a short distance of Cape Mount.

These Are Facts Worth Remembering

President Harding in Alaska

SINCE the last number of this magazine appeared the nation has suffered the loss of her Chief Executive. Warren Gamaliel Harding was a man whose lovable qualities and sterling worth endeared him to all, irrespective of party, and the entire country united in showing respect to his memory.

We had hoped to give our readers a detailed account of the President's visit to Alaska, especially of the trip on the overland route from Fairbanks to the coast, during which he would from necessity pass through many of our Indian missions. But the overland trip had to be abandoned.

One or two incidents of this visit to Alaska will be of special interest to readers of THE SPIRIT OF MISSIONS. On the way to Fairbanks the train was stopped at the entrance to McKinley National Park to allow the President to greet the chief ranger and superintendent, Harry Karstens. If the cross planted by Archdeacon Stuck on the summit of Mt. McKinley (Denali) is still standing there will be found engraved on it these words: "Set up by Hudson Stuck, Archdeacon of the Yukon, and H. B. Karstens, June, 1913." Mr. Karstens and the Rev.

Robert G. Tatum, our missionary in the Tanana Valley, are the only survivors of the party of four who were the first to reach the summit of Alaska's great mountain.



At Cordova, the home of the Red Dragon Club House and St. George's Church, one of the pleasantest incidents of the trip occurred. All the school children were massed on the hillside in the shape of a letter "A," and as the presidential party approached they broke into singing *Alaska, my Alaska*. The President, whose love for children was well known, said it was the most beautiful sight he had seen in a land noted for natural beauty. Mrs. E. P. Ziegler, the wife of our missionary at Cordova, was one of the women's committee

appointed to greet Mrs. Harding, and to the Rev. E. P. Ziegler we are indebted for the picture of the President here shown. It was taken in Cordova just as the party were about to go on board the transport *Henderson* to return to Seattle, where the President was taken ill. It is therefore one of the last pictures taken of him while he was in his usual state of health.

Alaska will always hold President Harding's memory dear.



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LIBE

(1) One who has left her home land to carry the Light of the Gospel into dark
 forty Mohammedan priests within a short distance of our mission at Cape Moun
 dessert. The boy in the tree who is gathering one for them does not show in the
 (6) Liberia's hope. (7) Islam sends teachers as well as priests throughout the
 expert in going after cocoanuts. (9) The "White House" of Monrovia, the capital
 which has stood for many years as a bulwark against the encroaching tide of Mo
 the Sarah



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11



12

PICTURES

(2) Trinity Memorial Church, Monrovia, has an excellent vested choir. (3) There are
 is one of them. (4) Our missionaries say that a ripe cocoanut makes a delicious Sunday
 (5) The raw material from which our industrial and agricultural schools are recruited.
 y. This is evidently an interesting lesson. (8) Nearly at the top. The natives are very
 ria. (10) A parish visitor in the hinterland. (11) Irving Memorial Church at Cape Mount,
 anism. (12) St. Timothy's Hospital, at Cape Mount, will soon be enlarged and known as
 Ramsaur Memorial



This highly successful conference brought together leaders of both races. We note a few of those who are sitting in the front row. Bishops Demby and Delany sit in the center. At the left of Bishop Demby is the Rev. E. H. Goold, the principal of St. Augustine's. Next to him is Dr. Hayden, temporarily in charge of St. Agnes's Hospital. Then come the Rev.

Leaders of Two Races Meet for Conference

By Lieut. Lawrence A. Oxley

FOR many years there have been urgent appeals from many of our most devoted Negro Churchmen for the establishment of a summer conference in some section of the country where the clergy, teachers, Sunday School and lay workers of their race might secure training in the several departments of the Church, with special reference to Missions. Owing to the interest and financial backing of the American Church Institute for Negroes and through the generous courtesy of the trustees and principal, the Rev. Edgar H. Goold, such a conference was held June fourth to eighth last in the buildings of St. Augustine's School, Raleigh, North Carolina.

On account of its high academic standing and its strategic location St. Augustine's was selected as the ideal location for such a Conference. The property is situated in the beautiful Piedmont section of the Carolinas, and covers one hundred and ten acres.

There are sixteen buildings, mostly of brick and stone.

Ninety-eight delegates were present from the Carolinas, Virginia, Mississippi, Georgia, Tennessee, Arkansas, Ohio, Florida, Alabama, Massachusetts, Rhode Island, New York and Pennsylvania. Practical problems of work in Missions, Religious Education, Social Service, Worship, Church Organization, etc., were handled, not only by addresses, lectures and instruction given by specialists, but by conference and discussion.

The program included a course on the best methods of conducting mission study classes by Miss Emily C. Tillotson, educational secretary of the Woman's Auxiliary; and one on Christian Social Service by the secretary of that department of the National Council, the Rev. Charles N. Lathrop. There were also courses on Church School Ideals and Methods, The Young People's Movement, Bible Study and



S. H. Bishop, Lieut. Oxley, Miss E. C. Tillotson, Miss Bertha Richards, the Rev. C. N. Lathrop, the Rev. Paul Micou and Archdeacon Russell. To the right of Bishop Delany sits Dr. Patten, head of the American Church Institute, and next to him is the Rev. Erasmus L. Baskervill, Archdeacon for the Colored work in South Carolina

Church Music. Prayer Groups under the direction of Mrs. M. M. Weston and the inspirational addresses of the Rev. Dr. Gardiner L. Tucker and Archdeacon Joyner were very helpful in developing the spiritual life of the gathering. During the whole session the Conference was privileged to have the coöperation of Bishops Demby and Delany.

Dr. Patton made the gratifying announcement at one of the evening meetings that the American Church Institute for Negroes, after seventeen years of effort to arouse interest among Churchmen in its work, seemed at last to have achieved success, since gifts of \$260,000 had been received by the Institute in the year 1923. Some of these gifts were available for developing St. Augustine's School, and the Institute had decided to raise St. Augustine's to the status of a Junior College beginning with the fall term in September, 1923. Friends of the School will rejoice to know that the General Education Board, New York City, has recently appropriated \$40,000 towards the \$80,000 which will be needed to erect and equip a suitable classroom and administration building of fire-proof construction. In order to

avail ourselves of this gift we must raise the balance of \$40,000 among our friends, and should do so at the earliest possible moment, as the building is badly needed to accommodate the classes and to release the present classrooms. This building is one of the projects approved by the National Council, and is Priority No. 453.

One great American president has said that the race problem was the one American problem for which he saw no solution. Every Christian must believe that there is a solution. That the Negro race has leaders, men and women of character, intelligence and good judgment, will be realized by anyone who attends such a conference as this at St. Augustine's. By far the outstanding feature of the whole gathering was the unselfish Christ-like spirit which seemed to permeate the air. White and Negro men and women of the North and South, forgetting race prejudices and sectional differences, found true understanding through consecration of self to the service of the Master. The solution of the race problem—in fact, of all problems—can come only through man's understanding of God's great love.

When the West and I Were Young

By the Rev. Thomas Duck

We are apt in these days to take the luxuries and conveniences of our Church life for granted, and to forget the debt we owe to the men who blazed the trails. That we may better bear these things in mind we have asked the Rev. Thomas Duck to send us some reminiscences of the early life of the Church in Colorado, as he knew it.

SOON after my ordination in 1882 I left my home in the East for Colorado. Bishop Spalding had assigned me to Gunnison, west of the Divide, and I arrived there over the narrow-gauge Denver and Rio Grande Railroad in July. Imagine my surprise to meet at the station a very familiar old New York friend, a Broadway-Fifth Avenue Stage, now serving as hotel bus. I suspect that Tony Pastor, of beloved memory to old New York theatre-goers, who had a ranch nearby, had transported it.

I found Gunnison a typical frontier town with gambling dens, saloons and dance halls, all wide open, but at the same time the streets were graded and there were gas and water works, two banks, two daily papers and a good school system.

Two years before our people had begun the erection of a neat stone church, but a dispute over money matters divided them into warring factions, the missionary left and building operations ceased. I may say in passing that here, as in other places later, my work was necessarily a "ministry of reconciliation". We held Sunday services for several weeks in the Court House, which was blue with tobacco smoke and profanity on other days, and later in a vacant store. We got into the

church on Christmas Day, though the interior was not plastered until the following spring.

In September my wife joined me and we went to housekeeping. After various changes we took rooms over a vacant store, but when they opened a skating rink under us we demurred. We were already tired of moving so I sent out three hundred postal cards to as many prominent clergymen, asking for a dollar from each to help build a brick rectory. I received about \$300, but as that would not more than pay for ma-

terials I had the audacity to undertake the carpenter work myself and we moved in just after Christmas, 1883. That house, which proved a valuable asset to the mission, still stands under the eaves of the Church of the Good Samaritan.

About this time John Wallace Ohl and another young newspaper reporter of Gunnison went to Crested Butte, a coal-mining town north of Gunnison, and started a weekly paper. But it was not long before Mr. Ohl, who was a devout Churchman, had organized a Sunday School. One day that year in conversation with a lawyer who had been a Congregational minister, I was deploring the fact that so many young men became indifferent and irreligious



CHURCH OF THE ASCENSION, SALIDA

Built through the efforts of two devoted young Churchwomen, one of whom is now Mrs. Rudyard Kipling

When the West and I Were Young

under the influence of the rough frontier life. "Why," he said, "there are thousands of little religions running up and down east of the Missouri River, waiting for their owners to come back." Apparently his had not survived long after the crossing. Not so with Mr. Ohl, of whom we shall hear later.

In August, 1884, I went over the mountains to Aspen on the Roaring Fork. This trip was made on horseback over Pearl Pass, 13,000 feet above sea level and 2,000 feet above the timber line. I found the town booming, remained a week and organized a mission which is now Christ Church. A month later we moved over there to live.

Twice in the spring of '85 I took the forty-mile stage ride to Glenwood Springs and held services in the dining-room of the hotel, then about the only frame building in town. Out on the river bank were a few tent-covered wooden bathtubs, but the big hot pool (in which I took a delicious bath) was still in a state of nature. The water was considered a specific for rheumatism and other ills. No wonder that Glenwood Springs has become a great health resort.

As Aspen was forty miles from the railroad we were dependent on the Carson Stage Line (with young "Kit" as manager) for mail and expressage, and on freight teams and pack-jacks for other things. Of course, living expenses were high and I still have a receipted bill for \$1.00 for one gallon of kerosene.

As both Gunnison and Aspen were about 8,000 feet above sea level my wife's health began to fail, so we decided to return to the East. Just before we left Mr. Ohl came to Aspen and got a job on a local paper so that he might study for the ministry. He therefore, first as lay reader and later in Orders, carried on the work, adding



CHURCH OF THE GOOD SAMARITAN,
GUNNISON, COLORADO

to the fund already started and erecting a neat little church on the lot we had secured.

In 1884 two young Churchwomen, the Misses Graves and Balestier, living in Salida, wrote to Bishop Spalding asking his help in establishing the Church there. The bishop told them that he would send them a man if they could secure a place for services. The only available room was one back of a saloon. They took it, and when the scrubwoman failed them went down on their own hands and knees with soap and water and cleaned it up. The bishop sent them the Rev. Mr. Ohl, who later married Miss Graves. They did much to build up the Church in Salida. Mr. Ohl is now the rector of a church in Dallas. Miss Balestier, while on a visit to England, met, and soon afterwards married, Rudyard Kipling.

When we left Colorado sixty-one miles of the trip was made on an old Concord coach. The railroad had not then arrived at Aspen. How it came to Colorado Springs was told me by a man who had engaged passage on the stage from Pueblo to Denver. Soon after starting the driver said to him, "Do you know where there is such a place as Colorado Springs? I have orders to leave my Denver passengers at Colorado Springs, and they are to go from there by train to Denver, but I don't know where on earth it is." None



CHRIST CHURCH, ASPEN, COLORADO

of the passengers knew, nor did anyone they met on the way. Finally, about noon, at a ranch they met a man just coming in from the field with his team, and they asked him. He did not know, but he had noticed a lot of tents for a few days away off to the right, and he thought there were some houses going up, too. The driver asked if that was where the railroad was going through. He thought it was; so they decided to chance it.

On arriving they found they were right. They were directed to a grade on the side of which they could see cross-ties lying. They then asked for the station, and were shown a log house, and told that was to be the station. They found the station complete, but entirely empty. To the man in charge the driver said he had orders to leave his passengers to take the train to Denver, but it did not look much as if they could do so. "That will be all right when the railroad gets in," was the reply. "Can you tell us where we can get dinner? for we left Pueblo before sunrise." "Well, no," he replied, "but there will be plenty when the railroad gets in." So there was nothing to do but wait. Soon, however, they saw a large gang of men coming around a curve, and with picks hauling the ties up and laying them on the grade. A

little behind them came a locomotive pushing several flat cars from the front of which men were rapidly hauling rails and laying them in place, spiking the ends, middles and quarters, and pushing on. When a car was empty, it was dumped over the grade, and the next was in front. Then came another engine with passenger and baggage cars. In the latter was the whole outfit for office, waiting room, dining room and kitchen. Soon the stove was up, fire started, coffee hot, and table set. They did good justice to a hearty dinner, boarded the

train and went to Denver.

The West is no longer young. Great commonwealths have grown up where the pioneers hewed the way. The Church, too, even though she has not always kept pace with the State in material things, has marched steadily on. As he looks back on a long life the writer thanks God that he had the privilege of being one of those who laid foundations whereon others who came after might build.

Campaign Literature

The Two Fall Issues of The Church at Work

Are intended for use in connection with the fall campaign preceding the every member canvass.

The October issue will be ready for local distribution about October 1st; the November issue about November 1st.

All requests for a supply, or for additional copies if you have filed a requisition, will be honored if received by September 15th.

These issues will be full of interesting missionary matter and illustrations.

Address

PUBLICITY DEPARTMENT
281 Fourth Ave. New York City

"The Island" and Its Prophet

By the Rev. P. A. Smith

THE Japan of the cherry blossom and the beautiful shrines, of the valiant *samurai* and the modest, heroic woman, is known to everyone who has ever given the Far East a thought. But there are places in Japan, as well as in the Occident, where sin and crime, poverty and disease, show themselves in all their primitive nakedness; these are the slums of the Japanese cities.

Thank God! there are not many of them as yet, and they are not housed in tall dark buildings with windowless rooms and filthy stairways, for Japan has not yet learned to push her population upward in the skyscraper. When it becomes too thick she simply crowds the people together more closely on the ground floor.

Pre-eminent among the slums of Japanese cities stands the one which lies along the Sumida river in Tokyo within the limits of the two wards of Honjo and Fukagawa. But even here there are degrees, and the "shabby genteel" of the larger part of this abode of poverty look down with disdain upon the inhabitants of a small section whose official title is *Tomikawa Chô*, but which they designate as "the Island". It is not, however, surrounded by water, but by streets and by the horror of its neighbors. How it came to be so peculiar as to deserve this name and this isolation no one knows, but there it stands today with a population of some four thousand men and four hundred women who glory in their distinc-

tion and who have a spirit so strong that no one who comes within the magic circle of its boundaries ever can, but by the grace of God, get out of it and go back to the common everyday life of the ordinary abode of penury. It is Hell to them, perhaps, for the first month, but after that it is the finest place on earth for there is no restraint of law; no morals and very little custom.



ENTRANCE TO "THE ISLAND"

What is the spirit that so distinguishes these people? In part, at least, it is a sturdy spirit of independence. They nearly all of them earn fair wages for unskilled labor along the docks and are proud of the fact that they are not the recipients of any outside help. If any of them are unable to earn a living through

lack of work or inability to perform it, they can always do the other thing, they can die. They despise the abject and spiritless poverty about them and resent charity. Of course, they will take anything one cares to offer, but they will regard the giver as a fool and laugh at him for being one.

In practically all cases the wages of one day are spent before the dawn of the next, and no one, unless by the rarest chance, ever has anything saved for a rainy day. A large proportion of them necessarily live in boarding houses amid unspeakable conditions of crowding, of physical and of moral filth. If any of them die in one of these places, the host is compelled to pay the funeral bill. This may not be any great



MR. K. TANAKA

A successful business man of Tokyo, who is an active worker in the mission.

amount, but these landlords naturally prefer to escape extra payments of any kind. So when a lodger becomes sick he is immediately ordered out, bag and baggage (if he has any), and if the order is not obeyed he is literally thrown out. Good Samaritans are unknown in this vicinity and no other landlord will take him in unless someone will pay for him in advance, a most unlikely thing. If he attempts to escape from the Island he will probably be driven back again, for the surrounding districts have no desire to be the depository of the waste from this human cesspool. The end usually comes, after no very long period of time, somewhere along the side of the street. The policeman is obliged to look after the matter of a funeral, which he does with little grace and no ceremony.

And these people can live and work and play in this place, knowing that their chances of dying in this way, or of finding a soft spot in some landlord's heart, are about even, for an estimate made by one who works among

these people is that about half of the deaths that occur in the Island come about in this way. The only ripple that it makes in the life of the place is when now and then, as some poor wretch lies stretched out at the side of the street, some fellow Islander may stop and take a second look at him and then turn away with, "Humph, he isn't dead yet." But, horrible as it is, one cannot but feel that there is a spark of divine fire or something that can make these men and women go on, day after day, with brave faces and undaunted hearts, quarreling, gambling, fighting, working, playing, taking nothing from anyone in the way of favors and asking nothing, each living his own separate selfish individual life in the face of a death like this, a death the thought of which makes us shudder. If this crude bravado, combined with the sturdy spirit of independence can be directed into right channels, they can be made a tremendous power for good.

Such a life as this is hard and barren in the extreme. Each morning these crowded lodging houses pour forth their human contents into the busy world about them. Most of the men and some of the women go out and sell their labor to the highest bidder, the majority working along the wharves. Their wage brings them little beyond their bare daily bread, for unskilled labor, nowhere well paid, is not highly paid in Japan. So during the day the casual observer would see little to distinguish this part of the city from any other of the poorer sections unless it might be a little more filthy and forlorn looking. There would be the same narrow streets with children playing in them, for the compulsory education law, as well as all other law, has little hold upon these people. One might, if he understood their language, note that the children, like their brothers and sisters in better-looking places, were imitating their elders, and that family quarrels, gambling with their toys as stakes, drunken brawls, and other like



GROUP TAKEN ON THE DAY THE CRECHE WAS OPENED

Bishop Tucker stands at the back to the left, next to the Rev. J. A. Welbourn. Miss Schereschewsky sits beside the telegraph pole. Next to her is Miss Nellie McKim and next to Miss McKim is the Rev. Mr. Sugiura, the founder of the mission. In the back at the extreme right stands Mr. Gonda, who was one of the first to come to Mr. Sugiura's assistance

matters are common forms of play. He would find few boys or girls over ten or twelve years of age, for by that time they are old enough to go out to learn pocket-picking and other forms of pilfering. There would be, of course, a few people here and there, peddlers and others, on the streets, and the small shopkeepers who cater to the simple wants of the Islanders would be sitting in their places of business, but these would differ but little from their brethren in other parts of Tokyo of a similar financial standing.

As the day begins to draw to a close, the scene changes. Little by little the streets fill up as the men and women of the place come home, or perhaps, we had better say, come back from their work; the liquor shops are busy; the restaurants are crowded; quarreling, brawling and carousing of all kinds are in evidence everywhere. It would seem as if every evil passion in the human

breast had broken loose and that this little place had become the abode of a very legion of devils. One looks in vain for any sign of the better side of human nature. Even the ubiquitous Japanese policeman is absent, for he seldom, if ever, ventures into this place at night. He may come in in the daytime, but a uniformed policeman at night would be in serious danger, and as he feels that little good would come of his venturing there, he wisely stays away.

This was the place that attracted the attention of the Rev. Yoshimichi Sugiura when he was sent, in 1890, to take charge of the True Light Church, which stands near the Island. The place was not quite so populous then as it is now, but otherwise the conditions were not especially different from what they are today. Mr. Sugiura was young and enthusiastic and being a man of deeply sympathetic nature he wanted



THE INTERIOR OF TRUE LIGHT CHURCH

to do something for the people around him, both those within the limits of the Island and those outside of it.

He found his first opportunity in one of the inquirers of his own Church, a blind shampooer. Calling at the house he found the man in bed, dying of a loathsome disease with little or no possibility of help. He had a keen realization of the burden he was to his wife, and for a week or more he had been refusing to take the medicine that was brought to him, saying that she had enough to do to take care of herself without having him as an additional burden, hence the sooner he died, the better. After some difficulty a doctor was found who gladly consented to do his part if the patient could be brought to some place where it would be possible to operate properly. This brought things to a standstill, for the man said that he was sure he was going to die anyhow and that he preferred to die in his own house. To do anything in the way of an operation in such a foul hovel seemed impossible, but at last the doctor consented to try, and such preparations as were possible were made. Everything went well and the man lived for several years, rejoicing that God had spared his life and made him happy. He was baptized soon

after the operation and lived an earnest Christian life till the day of his death.

This incident gave Mr. Sugiura the idea of furnishing medical aid to these people on a little larger scale, so, with the help of some of his medical friends he started the Dispensary of the Good Samaritan. This work was always popular and the place was crowded during the whole of the more than fifteen years of its existence.

After running this dispensary for about fifteen years, Mr. Sugiura realized that his failure to awaken the spiritual life of the people around him was due partly, at least, to the fact that he and they did not think in the same way. They could not understand him nor he them, so he determined to find interpreters, men who could act as his lieutenants, who knew the people as he never could, because they were *of* the people. The first requisite, then, was to find a man who really was one of the people but who had been brought to Christ, who was filled with the Holy Spirit, and who could act as interpreter or intermediary between Mr. Sugiura and the others. As might have been expected, God did provide just such a man.

A drunkard named Gonda had been to hear Mr. Sugiura a few times, but



CHILDREN IN THE CRECHE

The four adults standing at the back from left to right are Mr. G. Tanaka, the worker in charge; the Rev. Mr. Sugiura, Mrs. Hatake, the nurse, and Mrs. Tanaka.

had evidently been taking the Gospel as it fell from the lips of the preacher very much as a duck takes water on his back. He went on just as before, and seemed absolutely untouched. He finally reached the place where, in his desperate need for money to fill his *sake* bottle, he decided to sell his little nine-year-old boy as an apprentice to a glass factory. This would mean that the boy would be practically a slave until he became of age, and would be stunted both mentally and physically by the hard work and long hours. But alcohol is a stern master, and he agreed with a man whose business it was to act as go-between in such cases to let a certain factory have his boy for fifteen dollars, and the man gave him one dollar as earnest money to hold the bargain. But either there was a spark of humanity left in some corner of his heart, or else something he had heard at the Christian meetings had found secret lodgment in his soul all unknown to himself, and he revolted at the idea of selling his own flesh and

blood to feed his appetite. He took the money back to the go-between, saying, "Here, take your money; you can't have my boy." That was the beginning, and before very long he became a Christian with all his family.

So here was the God-given opportunity, and Mr. Sugiura was not slow to grasp it. His seventeen years of experience were not wasted, for they had taught him many things about his people and he was now, with the help of this man, ready to begin real work. His first step was to organize what few men of this class he could reach into a group to which he gave a Japanese name, which may be translated "Laborers' Reform Union." It was, in fact, simply one of the men's organizations of his church, though they did not have any Christian symbol in the name and did not meet in the church. The Christians among them were made officers, and at the meetings, these men as well as Mr. Sugiura spoke. It was only those who had some knowledge of Christianity who could understand Mr.

"The Island" and Its Prophet

Sugiura well, hence the testimony given by these men who had risen from the same depths as those in which many of them still stood, was the main element in the preaching that appealed to these Islanders who came to the meetings. Their preaching was not confined to their formal meetings, however, for they sought every opportunity to show to their fellows the difference between their former and their present lives, and to exhort them to become Christians also.

But however much a man may wish to make his converts absolutely self-supporting, it is often necessary to help a man to help himself, so Mr. Sugiura conceived the idea of furnishing some sort of work to those who found themselves out of a job and desperate, a job that would give them enough to live on, but which would not be lucrative enough to be a temptation to others to become hypocrites for the sake of the help. The best plan seemed to be to give them goods to peddle about the city, taking strict account of goods furnished and the sales, giving the peddler the real profits, but charging little or nothing for overhead expenses, as all the accounts and other such matters were looked after by the Christian members of the Union.

Some of the men who were helped in this way made good progress and rose out of this semi-dependent state to positions of influence and comparative prosperity, but none of them have ever forgotten their debt to the little True Light Church and its priest, or their humble origin. They have found ways of helping the world to grow better, and in their turn are employing ex-criminals and down-and-outers who want to reform and who need a job. One man, formerly a drunkard of the worst type, conceived the idea that men like himself needed some substitute for the excitement of liquor drinking, and decided that visiting a leper hospital to cheer up the inmates of that dismal place was the best that could be devised. Truly a strange substitute for

a *spre*, but he succeeded and the work gave the members of his temperance society, all of them reformed sots, a new object in life, and the desire to save money so as to be able to help these poor unfortunates gave them an added reason for not spending it on drink.

The state of the children of the Island also appealed very strongly to Mr. Sugiura, for most of them were of parents who were away at work all day, and on the streets they learned little that was good and many things that were bad, and they were filthy and ragged. Deaconess Knapp became interested in this part of the work and through her efforts a small building was erected in 1920. It serves as a meeting place for adults in the evening and as a kindergarten and *crèche* combined during the daytime, and under the sympathetic and efficient management of Mr. Tanaka, a successful business man, and his wife, is doing very good work. It is very meagerly equipped, lacking almost everything that such a place should have beyond the bare building itself. But one piece of equipment it has, however, that shows how well these workers understand the psychology of the people about them. They put a large mirror right at the main entrance where every child would be sure to see himself as he came in. The results in the way of cleanliness and general appearance are surprising and far better than could possibly be attained by any method of instruction by the teachers.

One would think that the care of all the work on the Island and the pastorate of his Church would be all that one man would care to do. But in addition to what we have outlined above Mr. Sugiura helps in the school for the feeble-minded run by Mr. Ishii, a Churchman, and also visits a tuberculosis hospital, where he finds a wonderful field for the exercise of that deep sympathy with those in trouble that makes his work in the Island so successful.



REAL AMERICANS CELEBRATE THE NATION'S BIRTHDAY

Real Americans Celebrate Independence Day

By Bishop-Suffragan Roberts, of South Dakota

IT has been said that the Indians are the only true Americans; that we, who call ourselves Americans, are really foreigners, adopting the name of this country to which we, or our ancestors, came.

To the few of us white people who were privileged to be at Okreek, South Dakota, on the Fourth of July, this year, the truth of this statement came with a force such as we had never known before. For there was held here what we all felt was a true celebration of the Nation's birthday, planned and carried out entirely by true, that is, original, Americans. It was so unique, so unusual in our American life, that we think other Americans ought to know about it.

All our national and Church holidays are abused in that they are used for purposes far removed from the intention of those who set them apart. On many of our Church festivals God is all but forgotten, and on practically all of our national festivals little thought is given to the nation and to those who

laid down their lives that she might live.

To our Church Indians on the Rosebud Reservation in South Dakota, of which the Rev. John B. Clark is superintending presbyter, belongs the honor of having made one of the few distinct efforts that we have heard of to have a truly American celebration for Independence Day. These Indians realize that our national motto is *In God We Trust*. The celebrations which they had seen had had little to do with God. In fact, most of them were notoriously God-less, so they planned and advertised what they called a "Christian Celebration of the Fourth of July." Two months before the writer had received and accepted a special invitation to attend signed by the committee in charge. That is how he happened to be there.

We reached Okreek on the late afternoon of July third. As we approached we could see on a hill Calvary Chapel, with its flagpole in front. At the bottom of the hill was a beautiful grove of trees, in which our guild

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hall is located and about which were the white tents of the Indians who had come from all over the Reservation. They had come, not in a spirit of boisterousness, purely on pleasure intent, but to pay honor to the Flag and to the Nation which had conquered them and made them her own.

At 5.30 o'clock on the morning of the Fourth the bell in the tower of Calvary Chapel rang, making its first summons of the day a call to prayer. And at 6 o'clock, when the Suffragan Bishop began the celebration of the Holy Communion, the church was filled with Indians, pleading with God through this great Sacrament for the welfare of the Nation and of the Church. Every communicant of the Church attending the celebration was present at this service, I think.

At 9 o'clock the bell again rang, this time calling the people to Morning Prayer. At this service Archdeacon Ashley, who next year will celebrate the fiftieth anniversary of his coming to work among the Indians in South Dakota, read the Declaration of Independence in the Dakota tongue, and the writer preached on the true meaning of Independence Day. Three children were confirmed at this service. It had been planned to hold the service out in the grove, but a sudden rain made that impossible and the service was held in the guild hall instead.

After this a splendid feast was served by the women of the Mission, and we sat on the ground and enjoyed it. For the storm had passed.

At 1.30 an Indian crier called the people together again, and a procession was formed of men, women and children. It was an interesting procession, the men in front in their plain dark clothes, the women and children in the rear in their many-colored shawls. Each carried a small American flag, and the banners of the several chapels on the Reservation were borne by their respective representatives. Led by an Indian overseas man, in uniform, carrying a large American flag, and imme-

diately followed by other former service men and a Red Cross nurse, they marched two by two to a stone monument in front of Calvary Chapel, erected by the Indians to the memory of the first Indian boy killed in France, Chauncey Eagle Horn, a communicant member of Calvary, where they formed in a large circle about the monument. There they formally declared allegiance to the Flag and sang "America." An Indian, still suffering from wounds received in battle, read the Declaration of Independence in English, after which the superintendent of the Rosebud Reservation gave an address, telling the people what patriotism and citizenship mean. The whole ceremony was a simple but impressive tribute both to the Nation, symbolized by the Flag floating high above them, and to the Nation's dead, symbolized by the granite monument to the memory of their friend who sealed his love for the Flag and for the Nation at Chateau-Thierry.

The rest of the afternoon was given up to amusements. On the level ground near the guild hall sports and contests of every description were held; men and women, boys and girls joining in them. Of course, there was a baseball game between rival Dakota teams. Perhaps there were happier people that day, but I doubt if any showed more joy than did these Indians.

In the evening there was a mixed program in the guild hall, with speeches, songs and funny stories by the Indians. And the day closed with a beautiful display of fireworks on the hill by the church.

We wonder if anywhere in America the day was more fittingly or appropriately observed, or observed with more deep, loyal earnestness than by these simple, humble people of the plains. And we wonder, too, if these true, original Americans have not given us an example of the right way in which to observe our country's birthday. First coming to God in thanksgiving for His guidance to the Nation in the past and in prayer for His continued mercy in



the future, and doing so in the Sacrament through which we come nearest to Him, then listening to instruction on the meaning of true patriotism and the obligations of citizenship and, after that, with uncovered heads, facing the flag of their country and renewing their vow of allegiance to it and to "the Nation for which it stands".

And we cannot help wondering, too, how many congregations or groups of congregations in the White field would think to ask one of their bishops to drive more than two hundred miles overland to join them in such a celebration and to ask him over two months in advance so that he could be sure to arrange to be there.

On July fifth, when the bishop was about to leave, the Indians gave him a formal farewell. They formed in a large circle on an open piece of ground. In the center stood the bishop, surrounded by a smaller group. First a representative of the Indians came forward and handed him a paper on which was written an expression of thanks to

him and his wife, to Archdeacon and Mrs. Ashley and to Miss Elizabeth Cheston and Miss Elizabeth Howland, of Philadelphia, for coming to them for this celebration. This had been voted at an earlier meeting that day and a committee had been appointed to write it. Then all sang the Doxology in the Dakota tongue, after which the bishop prayed and gave the Benediction. Then he stood in the outer circle and the Indians filed past him. Each shook hands with him and bade him "Goodbye" and "Come again."

Do missions among the Indians pay? Is it worth our time and our money and our strength to send missionaries to them, and to do all in our power to help them build churches and pay native catechists? It seems to me, as I attend such occasions as this, and see them at all times more devout in their worship, and more faithful in their Church duties than the great majority of our White congregations are, that they are as rich an investment as we can possibly make.

ALASKA has taken the lead in being the first missionary district or diocese to complete the full amount of its 1923 quota both for budget and for priorities. The quota is \$1,000. Alaska has sent \$1,002.60. When one thinks of the limited resources of most of Alaska's Church people, its record is not only gratifying but indicates what might be done by all the people of the Church if they could see the Church's mission from the Alaska point of view.

Whom Shall We Send and Who Will Go For Us?

The Qualifications and Preparation of Women Missionaries

By Katharine E. Scott, Deaconess

“THE qualifications of the missionary are just the qualifications of a good Christian.” Leaving aside the question of a special training this is largely true and we are good missionaries just in so far as we are really Christians. We can, however, best reach the solution of a problem by narrowing terms and so focusing our thinking. The Church today is sending out more missionaries than ever before. It behooves not only the leaders of the Church but all who would aid in the great enterprise of missions carefully to consider who should be sent and how they should be trained. In this matter as in other large questions we need to accumulate a body of thought. We need the conclusions of experts, and we need the common sense and practical experience of the laity. The following suggestions are offered, not with any idea of covering the subject but in the hope that they may be of some use in clarifying the problem: What are the qualifications to be sought in missionary candidates, and how should these candidates be prepared for service?

I should not consider, save incidentally, the matter of special, or what might be called professional training. Such training has already along many lines been standardized and those responsible for selecting candidates have the acknowledged standards to guide them. Apart from this it may be easier to consider qualifications and preparation together and to group our thoughts under three general heads of Intellectual, Spiritual, and Practical. As we shall leave out any discussion of professional training so let us assume as “minimum essentials” in the candidate good health, a good dis-

position, a reasonably attractive personality and a fair general education.

Intellectual Qualifications and Preparation: The first question is naturally, “Is a college education essential?” What we need in our missionaries is the habit of reading and study and the ability to think a problem through. In general a college training is supposed to secure this, but there are other roads to the same goal. For the foreign field is it not fair to say that any candidate should have attained such a standard as would enable her to do what is known as graduate work? At Teachers College and at many of the summer schools while a B.A. degree is a prerequisite for the seeking of an M.A., it is not a prerequisite for enjoying the benefits of graduate classes. It is this standard we seek, not any hard-and-fast rule as to the nature of the training.

I have spoken of acknowledged standards of professional training. For our medical work we have accepted these. In educational work the standard is scarcely so clear. Courses in education do not make a teacher. On the other hand, if we fail to obtain for our schools the best of modern educational methods, our schools will lose their place and influence. Character building will always be the chief asset of the Church school, but we cannot afford to let our schools abroad fall below the educational level of the best schools at home. And that means that only trained and experienced teachers must be sent out.

For what is known as evangelistic work, standards of preparation are still more vague. Our Church training schools offer a good general prepa-

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ration for parish work with what it involves, but there has been little done to think out all that modern conditions, whether at home or abroad, demand of the Church and therefore of the Church worker. And we still have women sent out to do evangelistic work with no regular training at all. The very serious lack of evangelistic workers may be largely due to the vagueness of the work. It does not seem a "real job" like teaching or nursing, or various forms of social service. If we could make it more concrete and vivid more young women would, I am sure, offer for it. That is another problem on which we need a body of expert opinion, well thought through by the responsible leaders of the missionary enterprise.

Spiritual Qualifications and Preparation:

Intellectual demands are fairly easy to make, and intellectual qualifications to ascertain. When we come to spiritual things we come to something at once more intangible and more vital. It may be a common place to say that a missionary should be a woman of prayer, skilled in the devotional use of the Bible, practiced in the presence of God, trained in the sacramental life. Of course this must be so. Yet we are in danger if we assume too easily that this is true of everyone who offers for service, and we are so afraid of putting direct questions to each other that we would rather assume than investigate. In the old days the difficulties and hardships of missionary life acted as a kind of sieve to sift out the spiritually as well as the physically weak. As conditions throughout the world reach much the same level, and as the scope of the missionary work of the Church widens to include many different types of workers, we have no such automatic test. Yet there never was a time when we needed more to realize that "missions" is preeminently a spiritual enterprise, and demands spiritual men and women, men and women of trained and

disciplined spirituality. There is much of humdrum work and little of romantic adventure; much giving out and little opportunity to absorb; much concern with material things and little that stirs the depth of the soul; much need in short for the "patience and the perseverance of the saints". It is just in respect to this need for workers of trained and disciplined spirit, and ordered devotional life, that our Church training schools have their largest place.

Whatever the intellectual and professional qualifications, or however great the ability of any candidate, if she is unused to Church ways, ignorant of the Bible and Prayer Book, impatient of daily services, unable to take a real share in services in a foreign tongue, above all, if she has no personal experience of life with our Lord, she is ill-equipped for her work. It has been said that many young women, particularly college graduates, are impatient of the order and discipline of the training school. In that case it may well be asked: Will they not also be impatient of the order and discipline which life in the mission field requires?

Practical Qualifications and Preparation:

Life in the mission field. To what sort of life is our candidate going? This is more important than to ask what sort of work she is going to do. A very wise bishop said to me "I have come to the conclusion that two-thirds of your value depends upon your effect on those with whom you work." The missionary as a rule goes to live and work very closely with other people, often in the same small community, not infrequently in the same house, and her relations with the mission are no small part of her failure or success.

There are two aspects under which relations with the mission may be considered, as a family and as a business contract. In either aspect the mission demands of its members first of all loyalty and coöperation. Experience

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leads one to believe that a missionary may be personally very unselfish and devoted to her work and yet entirely lack a coöperative mind. Ability to do team work in life as on the playing field arises from many qualities combined and can certainly be learned, but it will not be learned unless the necessity for it is understood.

Looking at the question from a business standpoint every missionary is an investment and by the time she has reached the mission field, and still more at the end of the first year, a very expensive investment. Slackness in work, or what is more prevalent, carelessness about health, or any unreasonableness about conditions, any failure to do one's best is so much dishonesty. One's best does not mean one's hardest. Young missionaries are sometimes high-strung people and many a promising career has been almost wrecked and much unnecessary mental and even physical suffering has resulted because of the emotional strain of new and trying conditions, whereas such strain could have been avoided by a little commonsense. If commonsense manifests itself in willingness to admit mistakes and to take orders, the young missionary will have gone a long way to ease the difficulties of the first years. Again most candidates for the field have not only overcome some opposition at home but have met with a great deal of adoration before they sail. Their friends expect great things of them and say so, and this makes it much harder to come down to relatively unimportant tasks. It is patience here as in the spiritual life that will count in the end.

The figure of a business contract however, while it is something we should remember, would utterly fail to cover the reality of mission life. The young missionary goes to live as well as to work with others, and the living, as I have already said, is often more important than the working. Family life demands insight and sympathy as well as unselfishness, and insight and

sympathy can be cultivated. Some have said that a sense of humor is the one indispensable quality which enables men or women to look at themselves objectively and which is, at bottom, a sense of proportion. It may be doubted if this can be cultivated, yet while lack of it will always make life harder for the unfortunate who does not possess it, experience in daily living, with its constant demand on our adaptability, may create a fair substitute as far as others are concerned.

Experience—practice—I have used these words many times. Let me put them together and say that practical experience is an absolute prerequisite to success on the mission field. The work is too important and mistakes too costly to be intrusted either to the amateur or the theorist. Of course nine out of ten missionaries sooner or later do things for which they have had no training and in which they have had no experience. The point is to have done a job of some kind, and if it is the same kind of a job as one goes out to do, so much the better. Experience need not follow the special training; there are marked advantages in having it precede, or accompany, such training. The wider the experience the better the new missionary will be fitted to meet unexpected needs, and to adapt what she has learned to new conditions. There are great dangers now-a-days in specialization and we should not forget the unfortunate state of Lewis Carroll's baker:

He came as a baker, but owned when too late,

And it drove the poor bellman half mad,
He could only bake bridecake, for which

I may state

The materials were not to be had.

The materials often are not to be had—at least in the forms under which we recognize them.

This need of practical experience as wide as may be obtained should be emphasized in talking to young people about service. The new college graduate, the girl who has gone directly

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from school into training, the young graduate nurse, are all too young for work in the East or Africa. Yet theirs is the enthusiasm and vision. How can the Church hold them till the time is ripe? Can they not be brought to see that a job at home is a part of training, and that added years mean a richer personality offered for the service of the Kingdom?

Dr. Harlan Beach is said to have remarked that at different times in his career he had, he found, advised no less than 204 different courses in preparation for the mission field. He had come to the conclusion that only two things were really necessary—thirst and passion. A man or woman thirsty for knowledge will get it some

way, and the root of the missionary motive is a passionate desire to do the will of God, and to hasten the coming of His Kingdom. To these two, on a lower level, I would add practical experience. And we can sum up everything in vocation. We want to enlist in the missionary enterprise those who are truly called of God. Then no intellectual standard will be impossible of attainment, no discipline will be too dull, no experience too hard, and all the daily relations of life abroad will step into their due place in the pattern of life—the “pattern given on the mount”. Because through the sense of vocation one learns not only to sacrifice but what to youth is harder than to sacrifice—to obey.

Weaving Cloth and Moulding Citizens

By Edith Main

THE transformation of raw cotton into a texture of use and beauty is not more marvelous than the human material woven into a life fabric, and many of our future statesmen, preachers, and professional men are now growing up among the busy spindles of the cotton mills of the South. This wonderful Piedmont region of South Carolina has a large mill population, being second only to Lowell, Massachusetts, in the number of its spindles.

Some years ago the rector of the Church of the Advent in Spartanburg, S. C., the Reverend W. H. K. Pendleton, saw the situation and established two missions in adjoining mill villages, where services are held on alternate Sunday afternoons, and Sunday School each Sunday. Between times the worker visits in the homes and many of her experiences are most interesting. Paula and her family are typical of many others.

Little Paula, a product of impoverished mountain life, was an elfish

child of six years, with thin wisps of hair. She was next to the baby in a family of eight. The father and oldest son had been killed in a mountain fray, and the widow with her seven children came to the cotton mill. The oldest girl had been married at sixteen, but her “ole man had lef’ her”. Little Paula’s joy is complete whenever she can get to the mission, or can prolong the visit of the Church worker to her home. The avidity with which the family has put its newly found knowledge into practice has changed the whole group.

Many of these people, owing to their isolation, have never heard of the Episcopal Church, or have been taught to regard it with suspicion, as the place where they worshiped idols. In either case our first work is to gain the confidence of the people, who come of that splendid old pioneer stock now attracting the attention of many thinkers, the people who have been left by the tide of civilization and are still in the back eddies of the world’s life.

News and Notes

OUR cover this month needs no explanation. Childhood in Liberia is at once the most pathetic and the most hopeful feature of our mission. Pathetic in its helplessness and in the inadequate means at our command to secure for it the opportunities it ought to have, and hopeful in the immediate response it makes to the teachings of Christianity. If the six hundred towns in which, as Bishop Overs tells us, there is no attempt made as yet to reach the children, should be reduced by only one by anything that is said in this issue of THE SPIRIT OF MISSIONS, we should feel that the effort was richly repaid.



THE SPIRIT OF MISSIONS has a place, if a modest one, in literature, as readers of John Drew's *Recollections* and of Mrs. Deland's delightful *Dr. Lavendar* stories can testify, and it can now claim that it has made history! During the recent tour in this country of the popular French general, Henri Gouraud, as the guest of the A.E.F., he came to Houston, Texas, and was the guest of Captain Ingham S. Roberts, a fellow of the Texas historical society. General Gouraud expressed himself as being anxious for information as to "a lost French colony" which tradition in his family said had been established in Texas some seventy-five years ago. "I think I remember something about such a colony in a book I have," said Captain Roberts, whereupon he produced a volume of THE SPIRIT OF MISSIONS for 1857 which contained a letter from a missionary of our Church near Dallas, giving an account of a colony of Frenchmen who had settled near Dallas, whose "prime object was to show to the government of France and the rest of mankind that if neither king nor priest interfered men might live happily ever after!" No doubt General Gouraud was relieved to receive this information and THE SPIRIT OF MISSIONS adds another feather to its cap!

A MAN wrote recently to Bishop Mosher, of the Philippine Islands, stating that he had a Hymnal but no Prayer Book, and asking where he might procure one. The letter came from Bauang Sur, and a few days later the bishop came through there on his way home from Baguio. Forty-odd years ago the writer was a little boy in a mission school in Asheville, North Carolina. He came to the Islands with the army twenty-four years ago, and has been there ever since. On the rare occasions when he visits Manila he attends services at the cathedral. It is a long way from Asheville to Bauang and a long time from the '70's to 1923, but the early training has held good.



DURING his recent trip to Liberia Archdeacon Russell, of St. Paul's School, Lawrenceville, Virginia, received a citation from the President, conferring upon him in the name of the government and people of Liberia the honor "Knight Commander of the Liberian Humane Order of African Redemption." This is the most highly prized decoration within the gift of the Liberian government. After his return to America he received by mail from the Rev. H. B. Cassell, President of Liberia College, official notice that Liberia College had conferred upon him the degree of Doctor of Laws.

JUST as we go to press the sad news is received by cable from China of the death of Deaconess Katherine E. Scott, the author of the article on page 620 of this issue. We can do no more here than record our profound sense of loss. Deaconess Scott was one of those rare women in whom are united the finest qualities of mind and heart. To her relatives and to all who knew her we tender the sincerest sympathy.

News and Notes

LAST year was the best year Oklahoma has ever had. There was an increase of twenty-eight per cent in the number of confirmations, larger church attendance and greater interest in church enterprises. The year also witnessed the ordination of the first young man to enter the ministry of our Church from a lay family. Oklahoma's greatest need is clergymen, more clergymen, and then still more!

* * *

WE have a very good Korean congregation in Honolulu which has no home of its own. The people have to use a church belonging to one of the Chinese congregations at such times as it can be spared. The arrangement is not satisfactory. How would you like it yourself?

* * *

HOW many dioceses have a secretary for the isolated? South Dakota finds such a worker invaluable.

Bishop Burleson says that Mrs. D. C. Vannix bears that title, and reaches regularly by correspondence more than four hundred isolated families and individuals. We shall be glad to hear of other workers like Mrs. Vannix.

THE REV. ALFRED LOCKWOOD, Secretary for the Province of the Pacific, asks us to announce that the synod of that province will meet in Fresno, California, October 17th to 21st. Mr. Lockwood may be addressed for further particulars at Pendleton, Oregon.

* * *

NEVADA has converted a saloon into a church, and Idaho has turned a blacksmith's shop into a parish house. The people of Pocatello bought the old shop, painted it and are using it as a place of worship until the Church helps them to secure something better. Get a copy of the Program and look up Priority No. 3.

* * *

MR. GEORGE LUH, a former student of Boone University, has been appointed chief interne of the Peking Medical Hospital established by the Rockefeller Foundation. He is a devoted member of Trinity Church, Changsha. Dr. Gilman says of him: "I have no doubt he will wield a powerful influence in Peking. He is now, and I hope he will continue to be, a man of whom the whole church may be proud."

SPEAKERS' BUREAU

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

CHINA

The Rev. Y. Y. Tsu.
The Rev. F. G. Deis and Mrs. Deis.
The Rev. M. Y. T. Chu.

Mr. and Mrs. E. P. Miller.
The Rev. Walworth Tyng and Mrs. Tyng (available in Province I).
Mr. C. F. Remer.
Deaconess Julia A. Clark (Province 8).
Deaconess Theodora L. Paine.
Prof. F. A. Gray.

CUBA

Rev. Juan McCarthy.

JAPAN

The Rev. R. W. Andrews and Mrs. Andrews.
Miss B. R. Babcock.
Mr. A. R. McKechnie.
Rev. J. H. Lloyd.
Dr. R. B. Teusler.

LATIN AMERICA

Bishop Hulse.

NEGRO

Archdeacon Russell.



THE SANCTUARY OF MISSIONS

LAID on Thine altar, O my God divine,
Accept my gifts this day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small,
Yet Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

—Found in the Bible of a missionary who died in Africa.



THANKSGIVINGS

WE thank Thee—
For the life and example
of Thy servant, Warren Gamaliel
Harding, for his truth and up-
rightness, his Christian faith and
character, his devotion to the wel-
fare of his country and his faith-
fulness in the great office to which
he was called. (Page 603.)

For the faithful men and women
who, hearing the call of a great
opportunity, have given their lives
for Africa.

For the new era which is open-
ing for the work in Liberia.
(Page 577.)

For those who bore the burden
and heat of the day in the West,
blazing the trails which the gen-
erations which came after might
follow. (Page 608.)



INTERCESSIONS

WE pray Thee—
To give strength, wisdom
and patience to those who are
building up the Liberian Church.
(Page 587.)

To send help to Thy servant
Yoshimichi Sugiura, who is work-
ing in the poorer districts of



OUR FATHER, Who art in heaven, Hallowed be Thy Name.
Thy kingdom come. Thy will be done on earth, As it is in
heaven. Give us this day our daily bread. And forgive us our
trespasses, As we forgive those who trespass against us. And lead
us not into temptation; But deliver us from evil: For Thine is
the kingdom, and the power, and the glory, for ever and ever.
Amen.

Tokyo, Japan, among those who
are forgotten of their fellow-men.
(Page 611.)

For judgment and sympathy on
the part of those who are charged
with obtaining recruits for the
mission field, and for a real con-
secration in those who are sent.
(Page 620.)



PRAYER

For the Church in Liberia

ALMIGHTY and Eternal God,
whose love and care extend
to all Thy creation; Bless, we pray
Thee, the work of the Church
among the people of Liberia.
Prosper every effort to supply
their moral and spiritual needs.
Help them to grow in self-reliance.
Stay the advance of the teachings
of Mohammedanism. Send down
Thy blessing upon the bishops, the
clergy and the teachers. Protect
them in every danger; strengthen
them in every temptation; com-
fort them in every sorrow. Stir
up the wills of the people in this
land that they may work together
for the coming of Thy Kingdom.
All this we ask through Jesus
Christ our Lord. Amen.



Progress of the Kingdom

Message From the President of the Council

THE real problem of the Negro in this country, the task for Christian people to undertake, is how to develop in that race such self-respect, such moral and spiritual independence, that the members of it will not be satisfied to be mere imitators of the White people and will not care if they are not intimately associated with White people in their ordinary social life.

Liberia and Inspiration Yet this sense of independent responsibility—this faith in their own ability and destiny to fill a special place in God's world as God's children and agents—is not an easy thing to create in the minds and hearts of a people who are naturally inclined to believe—and by some are taught to believe—that they are being treated, in one way and another, as aliens and sojourners in a White Man's country.

This must not be taken to imply that we are ignorant of the aspirations and achievements of many thousands of our Colored fellow-citizens who have lifted themselves out of the rut of mere racial envy and discontent; but we speak of the masses of our Negro population and the argument holds good.

The Church's Mission work in Liberia therefore may mean great things for the Colored people in the United States. A Negro State, founded on Christian principles, with educational and industrial life permeated by Christian ideals, may furnish the Negroes of this country with a standard and inspiration that will arouse their racial pride, not for selfishness but for service, not for rights but for duties, not for the mean reward of mere material prosperity but for the incoming of the Kingdom of God.

Heard A. Gailor

THE period of preparation for the annual every member canvass is approaching. It is possible that some are

Certain Fundamental Facts facing this period with the feeling that they will be working under the shadow of last year's deficit. It is to

be hoped that it will not be forgotten that there was a deficit last year, that the contributions from the dioceses fell off to such an extent that the general budget could not be met. But only the

pessimistic will look upon this as a depressing shadow. The general feeling of the Church seems to be optimistic. From every direction there come reports indicating that the deficit has served as a spur to more active effort and to the determination that there shall be no deficit this year and that in the canvass for next year the pledges shall be raised to a level where all fear of deficits is removed.

Last year's experience forced us to consider more seriously certain funda-

mental facts. The General Program is not a mere unofficial guess or estimate. It was deliberately and unanimously adopted by the General Convention. For the portion of it known as the Budget, definite appropriations were made and the National Council is committed to its execution. There is not a diocese or district which does not feel obligated to provide its fair share of at least this part of the Program. Not only is the Church committed to this Program. The action of the General Convention was a recognition that the principles underlying the Nation-Wide Campaign have approved themselves. The whole system of the general work of the Church, the responsibility for it and the support of it, has been permanently revolutionized. We could not possibly go back to the old ways. More than this, there is general recognition of the fact that through the Nation-Wide Campaign there has come about a spiritual reformation. There is no parish or mission which honestly and earnestly adopted the principles and methods of the Nation-Wide Campaign which was not transformed and which is not everlastingly grateful.

Recognizing Our Primary Duty It was not recognized everywhere that the Campaign was only the beginning of a permanent movement. Too many made the mistake of thinking that it was only a spurt, a temporary intensive effort, after which there might be a relaxation of effort and a return to former normal ways. Today perhaps all of us realize that there never can be any such return, that there never can be any relaxation of effort, that the work of the Church is on a war basis and that the army and the treasury must be kept filled unless we are satisfied to suffer defeat and retreat.

It is obvious, therefore, that the period of preparation this fall is of vital importance. If we have relaxed our efforts, it is a time to renew them with vigor. If we have thought that the im-

petus of the first years of the Campaign would be sufficient to carry us on indefinitely, it is a time to recognize our mistake and to labor as though there had been no campaign. While it would not be wise to repeat the effort of 1919 every year, with all the excitement and unusual accompaniments of a campaign, yet every devoted member of the Church will every year exhibit the same spirit and make the same or greater sacrifices. For though much has been done, the Church is abundantly able to do far more, and we are only beginning to meet the need of the world. If the spirit of the Campaign has moved us to larger deeds in diocese and in parish, let us rejoice, but let us be very sure that this does not cause us to forget to any degree our primary duty, the Mission of the Church. The glory of the transformation which has come over us is that we have put first things first. What formerly was regarded by many as an object of impulsive generosity is now definitely recognized as our primary duty. If we keep this in mind there will be no more deficits or rumors of deficits.

WE commend to all who are considering the mission field as their vocation in life the perusal of the eminently sane, practical **Common Sense** and, at the same time, inspiring, article in this **Missionaries** issue by Deaconess Scott, entitled, *Whom Shall We Send and Who Will Go for Us?* There is a romance and glamour attending on adventure for God which appeal strongly to impressionable young people who are eager to devote their lives to making known to others the Good News which has meant so much to themselves. Without sufficient knowledge of their own character or experience in "the art of living", they plunge into the unknown, with the very best motives but ill-equipped to be about the Lord's business. The result in too many cases is disillusionment and discontent, often

Progress of the Kingdom

ending in bitter sorrow for themselves and positive harm for the cause to which they would have given their lives.

Those who are charged with passing on the qualifications and preparation of would-be missionaries will find Deaconess Scott's words equally valuable. With natural acumen, sharpened by years of experience on the mission field, she puts her finger unerringly on the weak spots in this department of the Church's work at home. It is a difficult and delicate matter to determine the qualifications of young people for the mission field, and it is almost impossible to prevent misfits in this business as in any other. But for the sake of the candidates themselves, as well as to avert possible hardship to the cause, sympathy must not be allowed to over-rule judgment. Religion, someone has said, is only sanctified common sense. If that be true, Deaconess Scott is one of the most religious women of whom we know, and one of the most sensible.

LIBERIA, the first foreign mission of our Church, has a special claim on American Churchmen. It is the

A New Era in Liberia

one spot on the vast continent of Africa where the Negro is working out his problem of self-government. Before the Republic of Liberia was proclaimed in 1847 we had sent in missionaries to aid the struggling colonists in establishing their Church. For many years they followed each other in quick succession, too often falling victims to a climate which they had not learned to combat with modern science. Their memory is held in veneration by the Liberians today.

The fruit of their labors is abundant. The late Bishop Ferguson established a system of schools which puts our Church in the van of education in Liberia. Our threescore native clergy and our suffragan bishop were educated in those schools. Along the coast line are many mission stations whose teachers were educated in Liberia. It is hoped

that in time the Church in Liberia will become self-supporting. It is the goal toward which she is pressing.

There is, however, one respect in which our help at the present juncture will be most timely. Liberia has never learned to utilize her resources. With a soil so fertile that one needs only to scratch it with a hoe to produce a crop, she has been buying rice brought from India by way of England. With a magnificent forest growth she imports lumber for want of saw mills. To help Liberia unlock her natural resources we have begun a well-equipped industrial school for boys at Cape Mount and an experimental agricultural station at Kobbolia, about twenty miles further inland. At both these places training in Christian citizenship will go hand in hand with instruction in the useful arts. The young men who go out from these schools will pass on to others what they have learned. They should play a useful part in bringing about a new era in Liberia.

IT has been the fashion to call Liberia "our foothold in Africa". Liberia might better be regarded as the gateway

Shall It Be Cross or Crescent?

through which our troops must find a way to join issue with the forces of Islam. Back of the coast line reaches the hinterland with some two millions of an almost entirely unreached Mohammedan and pagan population. Back of the hinterland is the Sudan. From the Sudan a flood of Mohammedan teachers and priests are pouring down into the hinterland of Liberia. Humanly speaking it would seem impossible to arrest the flood. But it is not our business to say what is possible or impossible in the sight of God. It is our business to back up by all the means in our power the little band of devoted men and women, Liberians and white people, who are endeavoring to preserve the land already won for Christ and to plant the Cross still further in the hinterland.

The National Council

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DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

Presiding Bishop, The Rt. Rev. Alexander C. Garrett, D.D.,

and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

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The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Missions and Church Extension Educational Division

William C. Sturgis, Ph.D., Secretary

Taking Stock of the Summer Conferences

THE close of the Summer Conference season gives an opportunity to take stock of the situation, so far as instruction in Missions is concerned. In the case of the larger Conferences the showing is a fairly good one.

The text-book for the year, *Creative Forces in Japan*, had a prominent place, though in most cases chiefly as a basis for the training of leaders in the discussion method.

The Theory of Missions, based on either *The Why and How of Foreign Missions* or *The Church's Life*, appeared in all of the Curricula with one notable exception.

The Program Presented was discussed at all but one of these Conferences; but the broadness of its scope precluded any special stress on Missions. As a rule, it served chiefly as a basis for the discussion of Christian stewardship.

Special aspects of missionary work were presented fairly generally by workers among the foreign-born, or from the foreign field.

The Wellesley Conference, though weak in technical courses on general missions, partly made up for the lack through the presence of an unusual number of workers from abroad. As a matter of fact, the curriculum was stronger on the missionary side than was indicated on the schedule, since the latter placed work among the foreign-born, and the status in Mexico, Japan and Haiti, under the heading of Christian Social Service, instead of Missions.

At Gambier a course of talks was given to the younger people covering the world-

wide task of our Church in evangelization—in other words, the various "mission fields" in this country and overseas.

Looking at this record, one must feel decidedly encouraged. The larger Conferences are more and more giving to the missionary work of the Church its proper place. The smaller and more recently established ones might easily be brought into line. Of these latter it is somewhat difficult to judge, owing to paucity of details in their published programme. Some announce *The Church's Program*, a term which presumably includes Missions; some make no mention of the topic; some are frankly specialized for Religious Education.

Of course, the Mission of the Church is a big thing when seen in its three-fold and world-wide aspects, and one can't expect exclusive right of way for Missions. But the time seems to have come for a careful review of the whole subject of Summer Conferences with the idea of formulating some sort of standard for a three-fold curriculum corresponding to the three-fold appeal of the Church—three "Schools," if you like, in each "Conference".

I am well aware that the primary aim of some of the Conferences, and the secondary aim of all, is to discover and train leaders. Nothing is more important. But in any Conference the number of people who are capable of becoming leaders is comparatively small. What the bulk of the members need—especially the young people—is information as to what their Church is doing and where. Such information, given through

The National Council

lectures, discussions, lantern slides and exhibits, inevitably arouses an intelligent enthusiasm for the Church at work in behalf of the world. Once implant this in the minds of the young people of a Conference, and you find that they become unconsciously the best of propagandists for Missions. They may or may not eventually become leaders of mission-study groups; they may or may not become capable of presenting a cogent and logical argument for Missions; but they do contract something just as useful—a habit of thinking of their Church, quite naturally, as a world-wide agent of the divine will and purpose of God. From that moment they begin to see with telescopic sight, and the person who holds his interest and activity aloof from world affairs seems to them as abnormal and pitiable as a person afflicted with cataract in both eyes.

The conferences also attract elderly people and these are still less likely material for trained leadership. But they, again, need and crave information. In any case, a Summer Conference is the only occasion when the general Church has a chance to present her broad appeal to these people of all ages. With these facts in mind, it seems to me that the essential features of a standard

conference course on Missions are about as follows:

1. The Theory of Missions—an apologetic, based on the Bible and the story of the apostolic Church.

2. The special mission-study course for the year, using the text-book and other material.

3. A general review of all the mission fields of the Church, at home and abroad, based on the "Missions" section of *The Program Presented* or of some similar publication.

These three courses would be supplemented by talks by people from the field, and would, of course, be associated with a normal course in the methods of teaching. The aim of the whole thing should be to stimulate people to do their thinking in terms of world-problems. The international mind is rare among Church people, and information regarding the way in which the Church, through her world-wide missionary work, is meeting and actually solving problems of international importance is the surest method of developing this kind of thinking. The Summer Conference presents the opportunity.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

How It Strikes the Rural Clergy

"The country church of the future is to be held responsible for the great ideals of the common life as well as of personal character."

THEODORE ROOSEVELT.

AND for the country church of the future the whole Church of the present is to be held responsible now. An effort to bring together rural clergy of all parts of the country for exchange of ideas and development of plans was made by this Department in June, when the First National Conference of Rural Clergy was held at Madison, Wisconsin. Certain things came out which should receive the consideration of the whole Church.

The various addresses made at the conference indicated that rural work has not been presented to the clergy so as to draw the best men. On the contrary, good men in the rural field have been drawn into the cities. One who elects to remain in rural work may even incur a suspicion of his fitness for anything else. The inferiority of the work is deeply embedded, apparently.

In general, the rural work is not properly

supported in salaries or in equipment. It is not recognized as a great opportunity for its own sake. Nor is sufficient recognition given to the fact that the rural dwellers of this generation are more than likely to be the city dwellers of the next.

The men gathered at this conference were highly appreciative of the opportunity to get together, and pleaded for other similar conferences, emphasizing their isolation and inability to learn what others are doing on problems similar to theirs.

The man from the country presents problems to which the Christian conscience should be peculiarly sensitive. His increasing activity in the affairs of the nation should have the attention of every citizen. As Christians and citizens we should stress from every angle, parochial, diocesan and general, the needs of the field in which our

The National Council

small force of devoted, far-seeing rural clergy are working. This Department will welcome requests for information and

urges on all Church people a better acquaintance of the rural work in their own dioceses.

Brief Hints From the Rural Field

PARENTS come in from the farm to a shop. They leave their children in the parish house, where they are taken care of by parishioners and by paid workers.—*The missionary at Lake Andes, S. D.*

The rural missionary enlists the interest of rural dwellers in the possibilities of extending fire protection to every rural resident by means of auto equipment. He performs a community service and makes valuable contacts.—*The missionary in Chenango County, Central New York.*

The diocesan social service secretary has "hospital committees" in all the towns and cities in the diocese. He is also in touch with doctors who operate free, and with the free facilities of the hospitals. The rural missionary sends him a crippled child for treatment. The railroads supply free passes. The hospital committees meet the trains at junction points and pass the patient on to the city, where arrangements have been made with hospital and doctor. By the same process the child is returned home. Only those who have seen rural isolation can understand what this service

means.—*The missionary at Warsaw, Virginia.*

The rural missionary acted as reporter and saw to it that all newspapers read in his section received every possible bit of news from that section. He thus came into touch with every social, economic, educational and religious activity. Later he wrote and mailed a monthly news letter to people who had no local newspaper. People would borrow copies as soon as it appeared. Through it he preached to the whole countryside. His help was sought in all kinds of community effort.—*The missionary at Hollandale, Mississippi.*

Exchange pulpits with city clergy and preach about rural work, so that Church people will know about it.—*The missionary at Warsaw, Va.*

Attract the young people. Give dances—not public dances, but regular invitation dances. These have been held at the small expense of fifty cents per capita, and with no problems of deportment. They offset the attractions of the dangerous public dance.—*The missionary in Chenango County, Central New York.*

Suggestions for the City Missionary

THE Church Extension Society of Rochester, N. Y., presents the "Rochester Plan for the Organization of a City Mission," by the Rev. Charles Roger Allison, in charge of City Missions in that city.

It gives the constitution of a city mission society and an outline of the work. This is followed by brief pertinent topics showing how the city mission penetrates the parishes, gets into the newer parts of the city, works among the foreign-born, ministers in institutions, how it achieves publicity and how it is financed.

These topics are concretely presented. The parochial contact is through the Church

Schools, the young people's organizations, parish study classes, choir festivals, and so forth. The newer parts of the city are reached through kindergarten centers, weekday religious education and portable chapels. It is a thoughtfully-worked-out plan with experience behind it. Mr. Allison will be glad to answer questions from those interested in this work.

It seems worth while to recall in this connection the very valuable book by Dr. W. H. Jefferys on *The City Missions Idea*, published by this Department and on sale at The Book Store, 281 Fourth Avenue, New York City. Price, fifteen cents.

Parish House and Round House

SOME of our readers may remember the appeal made by the Rev. A. L. Wood, of Glenss Ferry, Idaho, in the *SPIRIT OF MISSIONS* for March, 1921, under the caption, *Parish House and Round House*, for help to put up some kind of a building in which his young people might find wholesome recreation. The community was enthusiastic over the proposition, lots were secured and building operations begun. The hopes of

Mr. Wood have now been realized, and the new parish house is bulking large in the life of the town. In its spacious assembly hall, decent dances and good moving picture exhibitions are given under the auspices of the Church. Bishop Touret rejoices that through the social vision of the missionary in charge this step has been made possible in an important railroad center full of social problems.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Notes From and to the Field

THE Indians on the Rosebud Reservation in South Dakota resolved this year to celebrate the Fourth of July in a manner befitting the significance of the day. An interesting account of the way they did this will be found on page 607 of this issue. The celebration was preceded by a service on the evening of the third, in Calvary Chapel, the special purpose being to learn about the Nation-Wide Campaign, and why the Indians should give themselves and their money towards it. It was inspiring to hear the large congregation unite in the Prayer Book service, and sing the Church's militant hymns, in their own Dakota tongue. Archdeacon and Mrs. Ashley and the Suf-fragan Bishop of South Dakota spoke, and the Indians listened intently. The service closed with special prayers for the Church's work throughout the world, and for a deeper spirit of consecration on the part of all.

THE rector of the Church of the Ascension, Montgomery, Alabama, writes: "In place of the regular sermon this summer I made a careful study of the literature issued by the various departments of the National Council, and also of what I could get from other sources, and took my people on *Vacation Trips to Missionary Lands*. We visited Japan, Alaska, Brazil, etc. I worked into the story enough of the romance of those lands to make the whole subject interesting. We adapted our music and to a certain extent decorated with objects from those lands.

"The result was very gratifying. I think we had the best congregations we have ever had through the summer and the people have been genuinely interested. Incidentally, there has been no falling off in the missionary offering from this parish through the hot weather."

Some parishes are planning similar use of material for the month or six weeks preceding the fall canvass.

PARISHES throughout the Church should note that the two fall issues of *The Church at Work* are intended for use in the campaign preceding the every member canvass. These issues will be full of interesting missionary matter and will be well illustrated.

The October issue will be ready for distribution about October 1st, the November issue about November 1st. These papers will make fine campaign literature and will aid materially in the success of the canvass. All requests for a supply, or for additional copies, should be addressed to The Publicity Department, 281 Fourth Avenue, New York, N. Y.

IN Oklahoma the Nation-Wide Campaign ends its first three years in splendid fashion and the Church's program takes its place with a hearty welcome. The Nation-Wide Campaign has stimulated interest all along the line, and has increased church attendance and support.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

A Handbook

WE are glad to announce that a new edition of the Woman's Auxiliary Handbook has come from the press and is now ready for distribution.

There has been for many years a book with this title but its contents have varied with the development of the group for which

it was written. In 1896, Mrs. Twing, then secretary of the Woman's Auxiliary, published a Handbook for the use of Mission Study Classes and Reference libraries. In 1914, Miss Emery published another Handbook which has been widely used since that time.

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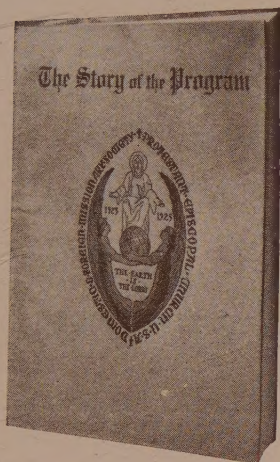
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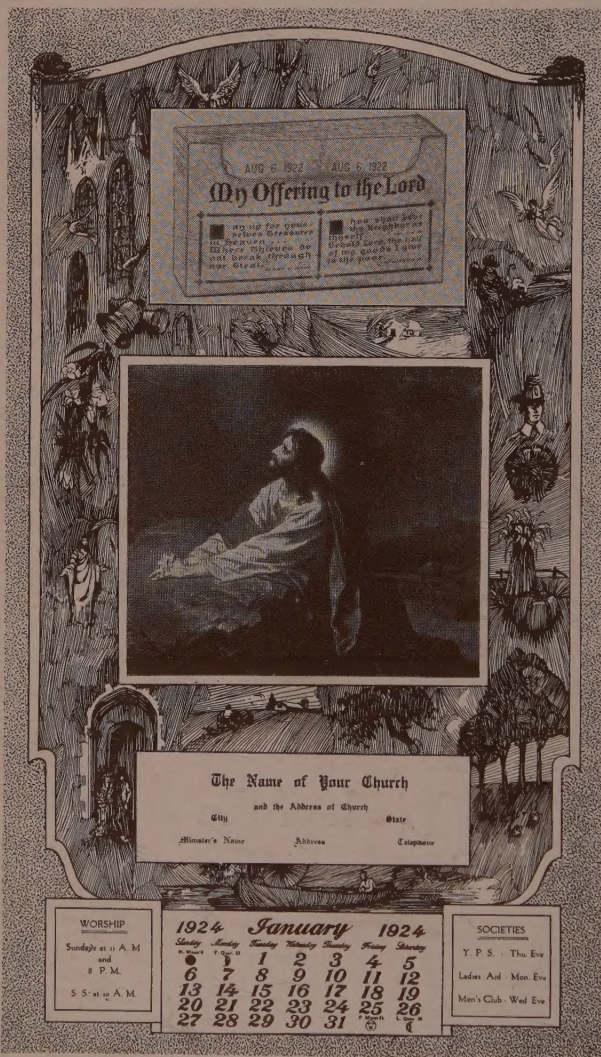
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